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MEMOIRS

OF THE

LIFE AND GOSPEL LABOURS

OF

SAMUEL FOTHERGILL,

WITH

SELECTIONS FROM HIS CORRESPONDENCE.

ALSO AN ACCOUNT OF

THE LIFE AND TRAVELS OF HIS FATHER,

JOHN FOTHERGILL;

AND

NOTICES OF SOME OF HIS DESCENDANTS.

BY

GEORGE CROSFIELD.

LIVERPOOL:
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PREFACE.

MORE than seventy years have now elapsed since the decease of SAMUEL FOTHERGILL. It has often, during that period, been wished that some account of his life and gospel labours should be written, and that his letters should be published; that thus the example, the sentiments, and the experience of one, who in his youth was so remarkably visited by Divine Grace, and in more mature life was so eminently gifted for religious service, might not be lost, but serve for the benefit and instruction of others. It is this feeling which has led to the present publication, with a desire that such may be its fruits.

Doctor Fothergill contemplated the publication of such a work, and made some progress in collecting materials for it, soon after the decease of his brother; but, whether from his numerous engagements, whether from the diminished energy which is generally the attendant upon advancing years, or from whatever

cause it might be, he never carried his intention into execution.

By much the larger portion of the letters contained in the present work, have been long in the possession of my wife's family, her mother, the daughter of Joseph Fothergill, having carefully preserved them, from the time of her uncle Samuel's decease, and transmitted them to her children as a valuable record of their honourable relative. A few original documents, belonging to some other branches of the family, also several letters and papers, long in the possession of my friend Croudson Tunstall, of Nantwich, have been kindly supplied to me.

In the present volume, the address and conclusion of the letters are, except in a few instances, left out, and in many of them the introductory sentence is also omitted, which may give them an appearance of abruptness. In order to make the account of some of the events during the life of John Fothergill more clear, the order of time is a little departed from in the narration of them, and in the arrangement of a few of the earlier letters.

It will evidently appear that the letters were written in the full freedom of affectionate and familiar intercourse; but as those who wrote, and those to whom

they were addressed, have all long since passed away from this life, most of them without any surviving descendants, I feel a liberty to insert names, and to retain the expression of sentiments and the mention of circumstances, which otherwise it would have been proper to withhold.

GEO. CROSFIELD.

LIVERPOOL,
5TH MONTH, 20TH, 1843.

MEMOIRS

OF THE LIFE AND GOSPEL LABOURS OF

SAMUEL FOTHERGILL.

CHAPTER I.

In contemplating the characters and services of those chosen servants of the Lord, whom, in his Divine Providence, he does from time to time raise up in his church, as monuments of his mercy and instruments in his hand, we often feel desires raised, that some record of their labours should be preserved, and that their memories may be handed down to succeeding generations; that thus, though being dead, they may still speak, and that their lives may tell of the goodness, and proclaim the praise, of him by whom they were so eminently qualified—who had called them out of darkness into his marvellous light—who had sustained them through life, and in the end mercifully granted an entrance into his everlasting kingdom: so fulfilling the declaration, that they that turn many to righteousness shall shine as the stars for ever and ever.

Amongst these may be numbered John Fothergill, of Wensleydale, and his son Samuel Fothergill, of Warrington, members of the Society of Friends, and both faithful and eminently qualified ministers of the Gospel of our Lord and Saviour, Jesus Christ.

In one of those small sequestered dales which are contiguous to, and in some measure form branches of, the larger valley of Wensleydale, in the north-west of Yorkshire, stands Carr-End, a respectable-looking mansion, on the banks of the

small and quiet lake of Semer-water. Here John Fothergill was born, in the first month of 1676; and this was for many years his residence, as it had been that of his ancestors.

He was the son of Alexander and Ann Fothergill, of whom he has left this testimony. "My parents [were] not only "convinced of the blessed Gospel dispensation of God to "mankind, in sending the Spirit of Christ to enlighten and "reprove for sin, and to lead the believers in it into truth "and righteousness, as testified unto by the people called "Quakers, but [they] also endeavoured carefully to feel after, "and live up to, the powerful principle of Truth, whereby "they were both instructed, and enabled to be exemplary in "life, and in a religious concern to attend meetings for the "worship of God, and in a humble, steady, diligent waiting "upon him for the appearance of His enlivening presence "and power to enable them to worship acceptably. This also "led them into a godly care to train up their children in the "fear of the Lord, and to take them to religious meetings, "both on first-days and other days of the week, which they "seldom failed to attend; especially my mother, whose care "herein, and her spiritual, reverent travail of soul in meet-"ings, (often [held] in silence) for the sacrifice of a broken "heart to be prepared in her by the Lord, had very early a "deep, affecting impression on my consideration."

From a very early age, great was his care and inward fear lest he should offend the Lord. "This," he says, "with "some heavenly touches of the life of truth, enabled me to "live more self-denyingly and gravely than some others of "like years, which my mother particularly noted to herself, "with some comfortable hope for the future."

The death of his tender, careful mother, which took place in 1689, when he was about 13 years old, proved a great loss to him; soon after this event he became for a time less watchful and less thoughtful for his soul's everlasting welfare, and the heavenly desire and looking towards God, which had previously been his care, became stifled and neglected. He was very young at this time, but these declensions were

often a burthen to him, and occasion of much secret sorrow: strong desires after repentance ensued, and by renewed convictions and visitations he was brought to see and consider his weakness and unfaithfulness, and to mourn over them with secret lamentation.

"Yet," he says, "as I was kept for a time thus low and "watchful to this heavenly principle of Truth, which let me "see my sin and the danger of it, I was favoured with "springings of hope for mercy and salvation, and then my "cry was frequent and strong, to be purged thoroughly, "whatever I had to bear, if the Almighty would but enable "me. Thus I wrestled for several years, and durst not "believe that I gained any effectual victory; and as the "baptism of Christ by his Spirit had begun to operate in "me, to bring a death unto sin and the lusts of the flesh, "that through faith and a diligent attendance to his power "I might live to him in newness of life, I had some hope "that the fan in his hand would thoroughly purge me, which "was the very earnest cry and longing of my soul. But the "winnowing, refining work of the spirit of judgment, and of "burning, now kindled to take away my dross, was so heavy "upon me that I was often tempted to conclude that I was "forsaken of mercy, and that judgment and darkness were "to be my portion ..... a resolution in a degree of "living faith, was firmly fixed in my heart, to endeavour to "lie and to wait as at the Almighty's footstool ..... and as "this desire after divine favour, and mercy, and devotedness "of heart, to lean towards and wait for his arising, was of "his own begetting, so he was graciously pleased to stay "my mind in humble resignation, until he brought forth "judgment unto victory by degrees, and caused the Sun of "righteousness at times to arise upon me with healing in "his wings; yet he often saw meet to hide his face from me "again, and to strip me, not only of any sense of his favour, "but even of hope of obtaining a place among the redeemed. "At this time, the Scripture which saith, 'It is good to hope "and quietly wait, to see the salvation of God in the land of

"the living,' and some other like sentences, were brought to "my remembrance, accompanied with glimpses of heavenly "goodness, which graciously helped to stay me in some "patient hope under the heavenly refining hand..... the "blessed presence of the Saviour of the world, which at "times filled and overshadowed my soul in my thus following "him, though mourning, is never to be forgotten by me. "This was about the seventeenth year of my age."

When he was about eighteen years old, his father was prosecuted on account of his Christian testimony against the payment of tithes, and carried away from his family to prison at York, about fifty miles distant from his own dwelling. John being the eldest then living, the care of the (three) younger children, and of the business and servants, devolved upon him: this, with his father's imprisonment at such a distance, and in a poor state of health, brought him into much anxiety and concern of mind. One, coming to see him, urged him strongly to give him liberty to agree with his father's prosecutor, and thus procure his discharge from prison, and to have the money reimbursed afterwards; but he says, "when "I considered a little, my understanding was fully satisfied "that it was the mind and cause of God, that this testimony "against tithes in this dispensation should be borne, and "that what suffering soever might attend our faithfulness to "him, he could readily make up, and I then believed he "would; and so, on the other hand, that he could soon blast "and consume any seeming advantages that might be hoped "for by giving way to selfish reasoning, or shrinking from "the faithful and reverent bearing of that testimony."

After being imprisoned for conscience' sake for about six months, his father was released, but did not long survive his liberation; he departed this life on the 6th of the 7th month, 1695. "This," says his son, "increased my exercise in "divers respects, but as I endeavoured to seek the favour and "counsel of the Most High God, he was pleased to remember "me with merciful help many ways." Yet many were the baptisms and deep conflicts of soul through which he had to

pass; at times, much sorrow and distress was his portion; at other seasons, he says, the Lord "was pleased to deal "gently with me, mixing mercy with judgment, and filling "my soul again and again with reverent hope, as well as "humble supplication that he would thoroughly purge me, "and spare nothing alive in me that was offensive to him. "Thus was my heart often exercised both by night and by "day, often, likewise, when about my business; and sometimes "the brightness of the salvation of God, and the enlargings "of his love, were so abundant in my soul, that I could "scarcely (nor did I always) keep from falling down upon "the ground to adore and worship his glorious presence. "And at some times, I apprehended it might be required of "me to open my mouth for the Lord in the congregation, "which was exceedingly humbling to me."

Abiding thus, "with some patient hope under the heavenly refining hand," John Fothergill became fitted and prepared for service in the Lord's cause, and in the twenty-first year of his age he came forth as a Minister of the Gospel, and continued a diligent and faithful labourer therein to the end of a long life.

He did not enter upon this important work until very close and strict examination had convinced him, that the call to this service was from the only true and right source, and great was his fear lest he should be too forward, or proceed without right authority.

On this important subject he has left the following instructive remarks:—

"I am not without fear that such a due waiting for, and "distinct certainty of, the immediate call or requirings of "the word of life, have not always been suitably practised; "and for want hereof, some have appeared as ministers "before [being] ripe, and have brought forth fruit of very "little service, if not detrimental; because none can give "what they themselves have not: whereas, if these had "waited with proper diligence for the living word to open "and engage in the entire subjection of self, they might

" have been great and good instruments, as clouds filled by " the Lord with heavenly rain. And as the divine and cer- " tain requiring of truth is the only right entrance into the " ministry, because the Lord said, 'Some run, and I sent " them not, therefore they shall not profit the people;' so it " is only his fresh and renewed requiring, not only opening " the matter to speak, but engaging to speak at this time, " whereby the church, or individuals, are edified, as our " Father would have his children edified."

Having thus given up in obedience to the divine command, he was engaged in the exercise of his gift, visiting sometimes one neighbouring meeting and sometimes another; yet still was he closely tried, and many hidden sorrows were his portion under the weight of the refining season, through which he had to pass, but a degree of living hope was often revived in his mind, "that in time he might, through humble " attention and godly care, be set more at liberty in the " freedom of a son." Great was his care and anxiety diligently to wait for the distinct openings of the light of life, and that all his proceedings might be in obedience to it.

In the twenty-second year of his age he felt a concern of mind to pay a religious visit to friends in Scotland, which he accomplished to the satisfaction of his friends, and returned with peace. About this time he believed it right to dispose of his business and to let his land, that he might be more at liberty; yet, whilst careful not to be so involved in temporal concerns " as to hinder him from true inward " retiring often to feel the life of truth, for the daily support " of his soul;" yet he also thought it right not to be without suitable outward employment, as therein "there appeared," he says, "both then and since, a danger of being tempted " to be easily drawn abroad, before or without that distinct " requiring of truth both *to go and return*, in which only the " ministers of Christ move in true safety, and to right edifi- " cation, and be in danger of missing, or losing, the know- " ledge of the pure requirings of the everlasting High Priest; " and so make way for formality, a barren ministry, and

"unprofitable labour." So careful was he to endeavour to avoid errors on either hand, and to be found obedient in all things.

A few months after his journey into Scotland, he visited several parts of Yorkshire, and the county of Durham. Of this visit he thus writes:—"Though this labour was like a "fire to the house of Esau, and therefore unpleasant to "some; yet the inward and living among the people were "relieved and made glad in the Lord, whose favour and "peace often filled my heart with awful reverence towards "him, with strong desires purely to know, and to be helped "to do his will faithfully."

About this time, several in the northern parts, whither he had been led in gospel labour, were convinced and gathered into a knowledge of the truth, of whom some became valuable ministers.

His next service from home was an extensive visit to friends in the western counties, and the city of London, where he remained several weeks. From thence he went into Cornwall, and on his return attended the yearly meeting at Bristol: he also visited all the meetings in Wales, and returned home through Cheshire and Lancashire.

In the year 1701, he visited Scotland a second time, passing through Cumberland to Edinburgh, and so to the north of Scotland; visiting the meetings every where in those parts, and returned to Glasgow. In many places he was truly comforted with friends:—"They were encouraged "and glad in a loving sense of the continued fatherly regard "and extendings of the love of God toward them in that "nation, amongst a hard, self-conceited, and, in some places, "an envious people." In Edinburgh and Glasgow a rude spirit prevailed, causing them to disturb friends in almost all their meetings, sometimes throwing stones, &c.; some with all the noise they could, "endeavoured to drown the voice of "any who were concerned to minister publicly. Yet at "times the power and authority of Truth arose over those "wicked endeavours, and the evil spirit was overborne

" and weighed down, and some of the worst would go away, " and others lend some attention to the testimony of truth; " and friends were the more edified, and their faith and " hope in God strengthened. At Glasgow, when I was " there on a first-day of the week, the people had very much " disturbed us in meeting, in their usual manner, and fol- " lowed friends along a large open street, some shouting " and scorning, others throwing stones and dirt. The peo- " ple who were gathered in great numbers about their doors, " and saw what passed, seemed rather to be pleased with " the abusive behaviour of the mob towards us, than to offer " any discouragement to them: whereupon, a soldier, an " Englishman, began to cry aloud three times, as if he had " some public proclamation to make; and when he had " thus gained attention, he called aloud again:—'Behold " the godly town of Glasgow, how they entertain strangers!' " and repeated it three several times. This reproof made " the people so ashamed, that they mostly took to their " houses, and got out of sight; and the more grown up " people retiring, the rest soon left us, and went off like- " wise. I heard, when I was at this place some years after, " that the people had never offered the like disturbance " again to Friends, either in their meetings or in the streets."

From Glasgow he went into Ireland, and paid a very general visit to Friends there. At Dublin, he says,—" I " met with our ancient and honourable friend William " Edmundson, whom I had a great desire to see, having a " deep and reverent value for him." He thus concludes the account of this journey:—" With the love of my friends, " and an humble and thankful heart before the Lord of all " true help, I took leave of friends at Cork, and went over " to Minehead, in Somersetshire, having something remain- " ing towards a few places there-away, and about Bristol; " and from hence came pretty directly home again, with " reverent awe towards the ever blessed helper."

In the following year he was engaged on religious service in the eastern and midland counties, also in the city of London.

A concern had for a long time attended his mind to pay a religious visit to Friends in the several provinces of North America; and, with the unity and approbation of his friends, he and his companion, William Armistead, (who was under a similar concern,) embarked at London, in the second month, 1706, and at the end of ten weeks arrived safely in Maryland.

After travelling diligently through those parts of America where Friends were then settled, they proceeded to the West Indies, and had religious service in Barbadoes, Antigua, and Jamaica: in the latter island there were at that time four meetings of Friends mostly kept up. Amongst the Friends of these meetings, and the inhabitants generally, they were engaged for about three months, and then embarked for England, where they were favoured to land in safety, in the first month, 1708.

Previously to this visit to America, he had become acquainted with Margaret Hough, the daughter of Thomas and Ellen Hough, of Sutton, in Cheshire; of a family in good esteem, and Friends rightly concerned for the support and maintenance of the principles of truth. She was herself at times engaged in the ministry, and was greatly beloved and esteemed for her piety and worth. The following letter, addressed to her during his absence, presents a beautiful expression of affection proceeding from the surest source, and based upon the safest foundation—a true love and unity in the fear of God.

JOHN FOTHERGILL TO MARGARET HOUGH.

3rd of 12th Mo., 1706.

My Near Friend,

Having thee often fresh in my remembrance, in a near and tender manner, for the truth's sake, which brought our spirits into a degree of nearness many years since, which never yet, I believe, has altogether worn away, I have in

my mind to give thee a few lines with the salutation of inward love, which sometimes has comfortably spread over my heart when thinking of thee since I left my native shore; which increased well-wishing for thee, and the aboundings of immortal virtue in thy tender, often-bowed heart, which I often think has more secret distress and besetment to grapple with than many are aware of, yet this I am satisfied of, that love and care from above is extended towards thee; lean stedfastly upon that arm which has been with thee, and has fed thee, and led thee afresh to springs of water, sometimes when they have been almost hid. Dear Margaret, methinks I feel it has been something after this manner with thee, yet the Lord's tender regard has been, and is towards thee: my spirit is sweetened in its reachings forth to thee at this time, as at many others these many years, at times and seasons when we have been far absent in body; I desire a place in thy remembrance when it is well with thee; I am in an exercising country, yet have no cause to repine, because that engaging life which brought me hither, fails not, but often makes the weak strong; and I have yet some hopes to see my native land and near friends again, though I feared not so soon as I hoped for, but must leave it to the great and worthy Disposer. And, dear friend, my heart saith to thee, lean carefully upon the truth, the virtue of it, and it will keep thy mind and spirit in dominion over the clogging, loading things of this world, and be as a stay to thee in times of trial which thou meets with in divers respects. I have written larger than I did intend, because my heart is open towards thee in true love, which in a solid manner runs forth to thee in sympathy with thee in various straits, and in the continuance of it doth tenderly embrace thee, and remain thy near friend and fellow-traveller in many besetments,

JOHN FOTHERGILL.

On the fifth of the third month, 1709, JOHN FOTHERGILL and MARGARET HOUGH were united in marriage. They settled at his own house at Carr-End.

In the same year, accompanied by Gilbert Thompson,* the uncle of his wife, he was engaged in an extensive religious visit to the western and southern parts of England, returning by way of London. With this exception, he remained at and about home for several years, diligently engaged in the care of his concerns, and of his increasing family; frequently visiting the meetings in the immediate neighbourhood of his residence, as well as some more distant.

In the year 1719, a very close and affecting dispensation was permitted to befall him. After a happy union of ten years, during which he had indeed found in his wife a true help-meet, a tender sympathizing partaker in his exercises and labours, and a careful, watchful mother of his children, she was taken from him by death, soon after the birth of their eighth child.

Of the particulars of this affecting event, and of her character and worth, an account was drawn up by her husband, of which the following is an abridgement.

MARGARET FOTHERGILL was of an exemplary piety and prudence, even from her tender years; and whilst very young, she not only delighted to attend Friends' meetings, but came

* Gilbert Thompson resided at Penketh, near Warrington, where he conducted a boarding school, which, under his care, and afterwards that of his son Gilbert, maintained, for a long period, a high, and justly deserved reputation. He was a man of great use and service in the church, and in his station as a schoolmaster was eminently qualified for the instruction of youth, being endued with wisdom and skill to govern them by mild and gentle means. He was prosecuted for keeping a school, and suffered on this account an imprisonment in Lancaster castle. His labours in the work of the ministry were useful and edifying, being pure and unmixed with the enticing words of man's wisdom. He travelled in this work through most parts of Great Britain and Ireland. He died on the 22nd of 4th Mo., 1719, aged 61 years.

under a concern of heart that she might become acquainted with the Lord for herself, and witness his quickening power and virtue in her own soul; which concern he was graciously pleased to regard, and visited her heart with his power and love; and as she grew up, through the pure influence thereof, she came to be remarkably clothed with a meek and quiet spirit, and was of a grave, modest, and exemplary behaviour, and was at times concerned to exhort Friends to a close walking with, and true dependance upon God, and to beware of an unconcerned mind.

After her marriage she continued in the same watchful state, a true lover of meetings, and a humble waiter for the arising of the life of truth in them, wherein alone is ability for the performance of acceptable worship. Being often very weakly, and having several young children, she was often unfit to attend meetings, but would frequently express her care that the affairs of truth might be conducted to the glory of God, and was not without hopes of living to have more ability, and to be more at liberty for these services, and to discharge herself more fully for righteousness' sake. But a few days after the birth of her eighth child, she expressed her apprehension that she should not recover, speaking with much resignation and cheerfulness, saying,—"I wonder that I cannot be troubled at being likely to leave "my little ones, and my dear husband." These expressions much affected her husband, and she added, speaking to him,—"*They* will be cared for, *thou* wilt be helped, and "there is a place prepared for *me*. They will not be left "under the care of a father, who, like too many in these "days, will neglect their truest interest, but with one, who, "knowing whence good comes, will seek, I trust, with "proper care, to the gracious all-sufficient Helper, both for "himself and for his children."

She gave many exhortations to those who came to see her, to prize their time, and to make a right use of the visitation of God to them; often reviving what had been a prevalent concern in her mind, that none should content them-

selves with a bare going to meetings, or sit down in them, in a careless, unconcerned frame of mind, but sit as at the Lord's footstool, and wait to hear his gracious words; and said, she well remembered she had to advise Friends against an unconcerned mind, and indifferency, the last time she had any thing to say in meetings before she left her own country. And, with great weight, further said, "It is great "or absolute mockery, to go and sit down before the Lord "in meetings in a careless manner."

After this, though her weakness much prevailed, yet her strength was renewed in the power of truth, wherein she prayed in a very humble, fervent manner for the church in general, and for her children, saying,—"Let me be bowed "down before the Lord, that the fruit of my body may be "enriched with the same favour, love, and goodness;" and so continued praising and glorifying God, in the aboundings of his love and mercy, much to the tendering of the hearts of those about her. Though she had a hard struggle with death, yet its sting was taken away: she patiently continued in humble acknowledgments to the Lord for his goodness and mercy, and in praises to him, who was, she said, worthy—worthy of praises for evermore, as long as her words were intelligible; and so departed in peace, on the 16th day of the second month, 1719, in the forty-second year of her age.

Thus was her husband deprived of a faithful and affectionate companion, and her seven surviving children (of whom the eldest was not ten years old) of a tender and religious parent; but her strong desires and the secret exercises of her soul for their preservation and spiritual good, her tears and her prayers for these, her "little ones," were not forgotten before God;—they were seen and remembered by their Father in heaven;—*His* care and protection were extended to them, and in after years, his love and power mercifully visited their hearts; in an especial manner was this gracious visitation extended to her son Samuel, who became an eminent and favoured servant of his Lord.

CHAPTER II.

THE loss of his beloved wife was to John Fothergill a great bereavement and very close trial, but he submitted with holy resignation to the Divine will, saying, in answer to a sympathizing friend, "The Lord gives, and he takes away: "his will be done; he is worthy. But what if I also "must be called from my little ones?" Thus alluding to a belief which he then felt, that it would be required of him, before long, again to visit North America and the West Indies. The prospect of this religious service was a great trial to him, as it is recorded that few, or perhaps none, ever exceeded him in tender, paternal care and affection for his children. Yet when he became fully assured that the Lord required this sacrifice, he gave up freely, saying to his children, that though he had all the anxious concern of a father for them, yet he must obey the holy call of the Lord, who he believed would care for them in his absence.*

In entering upon such an engagement, and under his circumstances, the important duty of committing his children, during his absence, to the care of relations and suitable persons, obtained his close attention.

He left home in the spring of 1721, with the full unity and approbation of his friends, and having the company of Lawrence King; they embarked at London, and arrived safely in York river, Virginia, in the fifth month of that year.

After an extensive visit in America, they proceeded to Barbadoes, and whilst there, John Fothergill wrote an

* See an affecting account of this and similar acts of tenderness and care, related by Samuel Fothergill, during his visit to Ireland, in 1762.

Epistle to Friends of Dover Meeting, New England; and another to the professors of truth in Antigua, Anguilla, Jamaica, or there-away.

From Barbadoes they sailed for England, where they were favoured to arrive safely, in the fourth month, 1724, having been absent three years. Upon landing, they proceeded to London, and to the yearly meeting, then just commenced, an account was given by John Fothergill of their travels, and of the state of Friends in America, of which the following is an abridgement.

"We first acknowledge, in humble reverence to the Lord Almighty, that he mercifully favoured us with his love and countenance very often upon the sea, and guarded us thereon from wicked men, into whose hands some fell who were very near us.

"After a moderate passage we arrived safely in Virginia, and entered upon our service, and, going towards North Carolina, had many large and open meetings, both among Friends and others. In both these provinces we found great willingness in the people to hear the truth declared, many of whom appeared tenderly affected. There seemed to be a comfortable opening among the youth, and some growth in the elder as to religious care: divine mercy still reaches freely towards them, and in some places there is an increase in righteousness, and truth is in good esteem; but in others, the love and friendship of the world occasions a decay.

"In Maryland we found great loss, by the decease of many of the elders, and of the more zealous and concerned Friends; yet there are in several parts some who are hopeful and religiously disposed; yet a love of ease and vain liberties has prevailed, and hindered the work and honour of truth. There is some openness among several of the neighbouring people, and a gracious extension of divine love to them, as well as of a helpful hand in heavenly wisdom towards friends.

"In Pennsylvania, we found an openness in many places, among people of several professions; some were convinced

of, and received the truth in the love of it. There is a large body of religiously-minded people among Friends, who are growing up in a true care for the honour of truth; yet these are mixed with many earthly-minded, and some loose, libertine people, who occasion much exercise to the right-minded: yet the Lord's goodness and care is near and over that country, and his truth prospers in it.

"In the Jerseys, Long Island, and New York States, there are a considerable number of Friends, and in some places a hopeful openness among other people. Though vain liberties in some, and too much carelessness and indulgence in others, have stained or obstructed the progress and dominion of the work and beauty of truth; yet the visitation of heavenly love is freely extended, in order to repair and build up in righteousness. There are some honestly concerned Friends there-away, among whom we had a satisfactory labour in the fresh visitation of divine power and love.

"In Rhode Island, New England, &c., we had many meetings, and close labour, but on the whole much to our satisfaction. There is a considerable body of Friends, and we believe they are increasing in the knowledge of the power of truth, and in stability in righteousness and faithfulness to it, in those parts. We had many meetings amongst the neighbouring professing people, especially in the eastern parts, and several, we hope, were effectually reached by the power of truth, and received and joined in with it in humility and gladness of heart.

"We laboured diligently, through the ability received, in most parts of this country, and took leave of Friends in solid hope, on account of the Lord's work, and much love and heavenly peace in ourselves, with holy thankfulness to the Lord, the great helper of all his faithful servants.

"Returning thence to Pennsylvania, &c. we had some comfortable service there-away, and Friends were encouraged and strengthened in the Lord. We sailed thence to South Carolina, and had meetings with the few Friends there, and among others. The Lord our God was with us to our com-

fort and help, though the generality of the people seemed but cold and indifferent about true religion. There are but few Friends in these parts, and but very few who seem to love the truth in uprightness; yet some there are who do thus love it, and remain in the simplicity: these were very glad of our visit, and we were comforted together in the Lord.

"We sailed next to Barbadoes, where Friends received us with gladness, it being long since any Friends from England had visited them. We had many meetings, both among Friends and others in the island, which were to the comfort of the living amongst them; many other people seemed glad of the visit, and behaved soberly and respectfully; but a loose, lofty, and irreligious spirit has too generally prevailed, and to a sorrowful degree has obstructed the spreading of truth, and has brought on a decay and diminution of numbers amongst Friends; yet there are a few, in different parts of the island, who retain their integrity to God, and love and are concerned for his honour.

"The Lord was pleased to own us with his help, and wisdom to divide the word aright, in warning the unfaithful, and in encouraging and comforting the lovers of truth; and we were made sensible that the day of love and mercy from God was yet freely extended to many in that unworthy place.

"And now, feeling clear and easy, we took our leave of Friends in love and peace, and were favoured with a good and safe passage to England.

"To the Lord, the support, the defence, and the rich rewarder of his people and servants, in awfulness of soul be ascribed all glory and pre-eminence, with fear and praise for ever."

Soon after the return of John Fothergill from America, and in the same year, (1724,) he was engaged in a religious visit in Ireland, including several parts of that nation where no Friends resided. In a letter to a friend he says,—"I "have travelled very closely during a month, with great

" toil; but satisfied as much as I could wish, that I was " in the Lord's counsel and work, I and three other friends " were seven days and nights and had meetings among " other people, without coming to a Friend's house; we " travelled hard, having in that time rode near three hun- " dred miles in almost constant rain, which hurt my health: " however, the glorious name of the Lord was with us and " was magnified."

During his absence in Ireland, his son William departed this life, at the age of twelve years. A peculiar sweetness of temper, often tendered and encouraged by a sense of divine regard and heavenly support, enabled him to bear his painful illness with exemplary patience and resignation. Many affecting expressions he uttered during his illness, and various and frequent were the instances of his care and fear, whilst in health, not to offend the Almighty, the sweet influence of whose awful presence seemed often to be near him.

The death of this promising youth, in whom indications of so much seriousness and solid piety had thus early appeared, was a great affliction to his father, who was, however, enabled to say, that—" being satisfied he was from " him, in the counsel and service of the Lord, he must sub- " mit all to the divine disposal."

At the conclusion of a visit, which about the end of this year he paid to some of the southern and western counties of England, he says,—" I returned home with peace and " true satisfaction, through the Lord's favour, whose holy " and great name had and hath the praise, who is worthy to " be feared, served, and magnified for ever."

FROM JOSEPH PIKE TO JOHN FOTHERGILL.

Cork, 8th Month, 30, 1725.

In that love which reaches over sea and land, do I at this time salute thee, even in that love which neither time

nor distance can ever separate or wear out, so long as we continue to be, and keep, in the cementing power and life of this heavenly love. Here it is that we can truly sympathize together (with all the Lord's children) in joy or affliction, especially in those things that relate to the prosperity of Zion, or the contrary; in rejoicing when it flourishes, and mourning when we see anything that mars or stains the beauty of it; as I can truly say I do with thee, and all those that are heartily and zealously concerned in soul—that spiritual Jerusalem may become the praise of the whole earth, and that her beauty may shine to the nations.

But that which hath greatly obstructed this, at this day, hath very much proceeded from the lukewarmness, easiness, or coldness of too many of her watchmen, that should at first have stood in the gap, and endeavoured to make up the breaches that the enemy was making in the walls of Zion. And in a particular manner by their not standing their ground, and joining hand in hand together to keep out that floating, high, and proud spirit of undue liberty on the one hand, and a spirit of worldlymindedness and covetousness on the other. Here I chiefly mean some of our elders, and indeed ministers too, who, some of them, in time past were zealously concerned to stand as watchmen upon the walls of Zion, and not only to give warning, but have themselves, for a time, helped also to keep out the enemy. But alas, for want of due watchfulness, and giving ground by little and little, another spirit has entered them, whereby they have grown indifferent, cold, and lukewarm, and have in great measure quitted their post, and their companions, and have left the burthen the greater upon their brethren that could not do the same for truth's sake. And then the load became too heavy for them, and they could not stop the torrent which the others had let in, while yet these easy ones stood unconcerned at the sight, and have let things go as they will for them. Surely such as these will have a dreadful account to make in the end, and far more dreadful than such as never knew the truth, or the power of it.

The consideration of these things (more or less apparent in most places) has often wounded my drooping spirit, even to the affecting my poor weak body. And this great declension is very much owing also to the want of stretching the line of justice and judgment in due time upon offenders, in the way of church discipline, which was left us by our first worthy elders; and the same spirit that led them to it in the beginning would lead us to it now, if we all were truly led by it. But oh! these easy and careless watchmen will tell us they must not over drive the flock, but must persuade and gain the lukewarm by love and softness. And by their smoothing and daubing with untempered mortar so long, and keeping off and fending the stroke of discipline from taking hold of these unruly ones, either in their families or others, (as truth would lead to,) that in the end they have grown so strong and numerous, that they are past persuading, bending, or ruling, and then, in a stout and sturdy spirit, they will tell us they will be convinced of this, that, or the other thing (which the testimony of truth has gone out against), before they will leave it off, or do otherwise. And this has been the effect of this lukewarm, indulgent, and smoothing spirit; whereas, if in the beginning the discipline of truth had been strictly kept to, I verily believe it had been quite otherwise than it is at this day in most of the churches of Christ.

And, indeed, in the seeing and hearing the examples of these lukewarm elders, even for many years past, (when I was able to travel,) I have made the application to myself, with earnest desires in my soul that it might never be my own case, but that the Lord in his mercy would keep and preserve me to the end from that spirit which had prevailed upon many that I far esteemed above myself, and who had run well for a season, and for a long season too, and also were very zealous for the testimony of truth in all its branches, and yet, for want of due watchfulness, had not continued zealous to the end. For we right well know that it is holding out to the end that crowns all, and gives us an

everlasting inheritance in the kingdom of God. And it will be our own fault if we attain not to it, for the Lord has done his part; he has given us a measure and gift of his Holy Spirit, that will lead us to it, by which we may be preserved to the end.

But if, for want of inward watchfulness, we neglect or go from it, then the adversary gets ground, we are led astray by this enemy of souls, and at last miss the crown. And therefore it was that our blessed Lord, knowing the aptness of our natures to frailty, says to his own beloved disciples, watch, and pray always, lest ye enter into temptation. This was our first parent Adam's case, though created in innocency; for want of watchfulness, notwithstanding the Lord had given him sufficient power to keep his command, yet by not obeying it, he therefore fell; and likewise it was for want of due watchfulness that many very great and good men of his posterity did miss their way, and displeased the Lord, as great Moses, Aaron, David, Solomon, and others, and all for want of watchfulness and keeping close to the Lord their guide. And if we descend even to our own times, how many great, bright, and largely gifted men have greatly missed their way, and others totally fallen, and all for want of keeping close to this inward guide of the Lord's holy light and Spirit. And since we have so many and great examples, we may draw from them this warning to ourselves, to take diligent heed to our own standing, and keep upon our watch at all times, lest at any time the enemy prevail upon our weak sides. But, dear friend, I don't write any of these things for thy information, who knows them, as well or better than myself, nor yet that I have any ground or cause of fear of thee, but in the flowings of the love of God in my soul, as they came into my mind, in order that it may contribute to our mutual love to one another, and stir up our pure minds by way of remembrance.

I received thy very kind and acceptable letter from thy own habitation; giving an account, with other things, thou left this nation pretty cheerful and easy, which was a com-

fort to me after so long time and labour spent therein, which I have often thought of with endeared love, in that thou left thy outward concerns to freely spend thy time in the Lord's service, which I know was great in this nation, and the more so in thy continuance therein so long. And though nothing that the best of men can do is meritorious, yet surely the Lord will reward thee, and all those that labour and spend their time in his vineyard. And to this I may add, in freedom, that if it stood consistent with the Lord's divine Providence, I should rejoice to hear thy lot was likely to be cast in this nation for the service of truth, for we really want help here, though, as to my own part, considering my age and great infirmity of body, I cannot expect to live to see the benefit of it.

I find our dear friend H. Jackson is married, and I hope to a suitable companion, and with it that the good hand of Providence has gone along with him therein; for I truly love him, and desire his welfare every way. Give him and his wife my dear love, and to all those who inquire for me, both known and unknown to me, who truly love the Lord Jesus, with whom I have fellowship in the holy seed of life, all the world over, more especially those that are zealous for his name.

I remain thy truly loving and affectionate

Friend and brother,

JOSEPH PIKE.

In the year 1726, having accomplished the several services then required of him, and finding himself at liberty to attend more to his temporal concerns, he began again to keep house; he collected his children around him, and industriously applied himself to the care of his family and business; yet careful diligently to attend meetings for worship and discipline, both those at home, and some more distant, as he felt himself engaged, and frequently the yearly meeting in London. Services quite compatible with a due

attention to outward engagements in business where a right exercise of mind is maintained; thus fulfilling the injunction to be "fervent in spirit, diligent in business, serving the Lord."

In 1727 he was married to Elizabeth Buck, of Netherdale, a Friend of a grave, becoming deportment, and of suitable age. They lived together in harmony and affection during the remainder of his life, she surviving him about a year.

Feeling an engagement to pay a religious visit to Wales and some other parts towards the south, he left home in the second month, 1732, and proceeded through Cheshire to Bala, where at this time was held the yearly-meeting for Wales; "and great was the concourse of people, who, in "general, behaved civilly, and were very attentive to the "testimony of truth, which was livingly declared by many "Friends in the several services of that meeting."

After travelling through Wales, he proceeded to Bristol, where their yearly meeting was begun, and he says, "it "pleased the Lord of all our mercies, eminently to own "and help his people, greatly to our comfort, and the exal-"tation of his own testimony, which seemed to make impres-"sion on many hearts, and the glorious name of the Lord "our God was magnified."

From Bristol he went through Gloucestershire, Wiltshire, and to London, and after attending the yearly-meeting, returned home. Near the close of this year, Thomas Fothergill, his second son, died, in the twenty-second year of his age; of whom, his father has been frequently heard to say, that he never once displeased him. And thus, as he had feared God and honoured his parents from his youth upwards, so he felt the approach of death without terror, and departed in innocency and peace. It is recorded of him, that so manifest was the religious awe and godly fear that was upon him, both in meetings, and in his general conversation, as often to impress others with a sense of it, and to excite some, who were less regardful of their duty, to more diligence.

In the following year he was again engaged in an extensive religious visit to several of the southern and western counties of England, having the company of Benjamin Bartlett.* From Bristol they went into Devonshire and Cornwall, and returned through several of the midland counties. From Port Isaac he wrote the following letter:—

FROM JOHN FOTHERGILL TO ————

"My health is sustained mercifully, and holy help afforded to live and labour in the service for which I am drawn here-away, in a manner which occasions reverent bowing of soul before the Lord, and revives my faith in his name, who hath as it is his due the praise of all: and though it is a time of great lowness here-away, respecting that dominion which Christ should have in the hearts of his people; yet the Father's love in mercy often strongly runs, and in part prevails, to the comfort and joy of the truly inward; and the searching, piercing labour, at times, makes some impression, giving to hope that it will not be quite in vain. However, the arm of the Lord is working and helps the truly honest, whereof we have a share of rejoicing in him, and holy thankfulness for his humbling help from day to day; and my heart is deeply reverent at this time, in mentioning divine mercy herein. We have been through one side of Somersetshire, most of Devon, and at the Land's End, in this county; we expect it will be near three weeks before we get through Somersetshire, from whence we propose to go homewards pretty readily."

J. F.

For a considerable time after his return from this visit, he remained at and near home; and during this period, as well as at many other times, he was often engaged in writing

* Benjamin Bartlett lived at Bradford, Yorkshire, and died there, 12th Mo. 21st, 1759, aged 82.

letters to his children and others, as well as to some meetings of Friends, earnestly exhorting them to mind the day of their visitation, and humbly and steadily to seek the Lord and his truth. The following are some of the letters written about this time.

JOHN FOTHERGILL TO HIS SON JOHN.

"And some tastes [thus] afforded thee in the Father's good will, he will not neglect, though he suffers a plunging into sorrow and doubt of getting rightly along to attend, in order to keep best care and pursuit necessarily vigorous, and secondary things in their places; which is the safety, beauty, and true riches of men. For heavenly care leads to a quiet and balanced sort of living and walking here on earth; a favour and privilege of unspeakable advantage, and which multitudes deprive themselves of by bending their chief, and many almost their whole application to seek terrestrials, and so want the stay of all stays in needful times. Thus, near love and care in my heart ceaseth not to prompt me to desire and long for thy right improvement, which I am still given renewedly to hope will be granted."———

"—— My true salutation attends thee, under a continued desire that thou mayest often reverently and duly keep in mind from whom all lasting good comes, and whose addition to our endeavours gives the valuable improvement; and that labouring to walk and act in steady regard to and hope in God, will bring the most holy quiet and serenity of mind at home, and gain the most truly honourable regard abroad; and, at the same time, help to walk safely on the sea of glass, to which this world may be well compared: wherefore, look carefully to truth, and the beauty of its simplicity, and thou wilt have to behold the reeling, chaffy spirit, and ways of this world, rather with an eye of scorn than love, and be thankful that thou art in measure already gathered and

set above it. And it will be good to consider also, that though diligence is a great and necessary thing, and in seeking the divine favour the most profitable, because therein is all treasure, both for time and eternity, and there is certainly a blessing from God on the truly diligent; yet it may likewise be necessary to remember, that "the race is not always to the swift," but patience, with the exercise of faith in the hidden arm of power, brings to see great things many ways. And thus, dear child, may the hand of the God of the living be with thee, and guide thee in his counsel, and to his praise: and this is my earnest longing for thee."——

J. F.

JOHN FOTHERGILL TO HIS SON JOHN.

"Wherefore, dear son, as a wise man hath exhorted, with all thy getting, get understanding. I accordingly entreat thee to seek principally after improvement in acquaintance with the sanctifying hand, and to learn the way and the end of its turning; and also that stillness is required, when we see that no hand but the Lord's can open the way, and bring the longed-for help. And yet that help and salvation is to be looked for reverently and hopingly; and in so applying on our part, the Lord our gracious God doth, and will, delight to regard, and work so that his arising may fill the soul, and engage it in present gladness, and strengthened faith in his arm, and renewed trust yet to travel on. And thus his gracious workings bring forth praise and holy admiration to his great and mighty name, wherein alone is that salvation, and those riches, that are good for all."

"May the feeling knowledge hereof, and an humble hope and trust to be guided and balanced by the invisible Holy One, guard and stay thee through the unsettling struggles that may attend thee. For, betwixt the converse and pursuits of the unmortified world, however polished by human

endeavours, and the earthly nature in ourselves; with the gilded appearance of penetration, comprehensiveness of reasoning and finesse, of many among the more learned part of mankind, and the little, low, yet pure and powerful seed, which at times makes itself known indisputably, yet hides itself again; creatures are liable to dangerous tossings, and good beginnings, ideas, and desires, of God's own begetting, have unhappily miscarried; and, instead of coming nearer the experience of salvation being as walls and bulwarks about them in a quiet habitation, too many, for want of carefully looking towards the true port, have been gradually, by one wave after another, carried off to sea again, and shipwrecked in the loose, unbottomed conceptions and interests of this world. Wherefore, cleave close, I pray thee, to the immovable rock, the spiritual appearance of the Father and the Son, in whom is all might, and all sufficiency; and I fully believe he will be thy God, thy Saviour, thy Shepherd, to lead and feed thee, thy Shield, and exceeding great Reward. Amen."

J. F.

JOHN FOTHERGILL TO HIS SON JOHN.

"—— As my mind hath been concerned in much affectionate care on thy account, and sometimes a lively hope hath affected my soul with comfort, that thou might become a man for God, and so to walk in his fear that he might be pleased to manifest his gracious care over thee, so I am under humble and anxious desires, that thou may watch against the pollution of the lying vanities of this corrupting age, and the spirit of the world; being well and thoroughly assured the Divine Being requires it at our hands, and is only well-pleased with those who walk uprightly before him, and are truly afraid of, and therefore steadily strive against, leaning to any thoughts or practices which are

contrary to the divine mind, either in greater or lesser matters; and they have the easiest work of it who are the most duly resolute in early time, and firmly stand and walk according to understanding; whereas, bending a little here, and a little there, for which excuses will be ready at hand, but of the evil one's preparing, and yielding and leaning aside always weakens and enslaves, and renders that dwarfish which the Lord of all power would make strong, healthy, and sound, and able to walk in his way with alacrity."

J. F.

CHAPTER III.

DURING this interval of comparative cessation from the more extended services in which, as a minister of the Gospel, John Fothergill had so often been engaged, an exercise of mind which he had felt for some years, once more to visit the churches in America, was matured, and at the close of the year 1735, being clear that the proper time was come for the performance of this important and arduous engagement, he made preparation for it, being then in the 60th year of his age, and left his wife and family in the second month, 1736, proceeding towards London, "having," he says, "many "good meetings, in the sense of the love and power of truth "amongst Friends, in many places."

"After some weeks stay with Friends in London, in the "labour of the Gospel, under the merciful assistance of the "power and love of God, my spirit being clear and at liberty, "and a ship being ready, I went on board a vessel bound for "Philadelphia. We sailed the next day, and arrived there "safe and well on the 6th of the 6th Month, having an easy, "good passage, and more especially so, because of the favour "of the lively sense of the divine presence being often re-"newed, under which my soul humbly worshipped God, who "is worthy for ever."

At the time that he embarked on this his third and last visit to America, he had five children remaining, who will be briefly mentioned here, before proceeding with the account of his son Samuel, whose life and labours form the more immediate object of this work.

ALEXANDER, his eldest son, at this time 26 years of age, was married and settled at Carr-End, which his father had relinquished to him. He had afterwards a numerous family,

and continued to reside upon the family estate until his death in 1788, when it was inherited by his son William Fothergill, who also lived at Carr-End until his decease, in 1837, when the property descended to his children.

JOHN, the second surviving son, was born in 1712. After leaving school, he was placed as an apprentice at Bradford, with Benjamin Bartlett, a Friend and surgeon there. He afterwards prosecuted the study of physic at Edinburgh, where, in 1736, he took the degree of M. D. He then passed some time at Leyden, and other places on the continent, and settled in London. Here he became justly distinguished for eminence in his profession, and as a zealous promoter of science and natural history, as well for his extensive benevolence and philanthropy, and for his great use and service as a member of the Society of Friends.

JOSEPH, the next son, born in 1713, married Hannah Kelsall, of Warrington, where, at the time of his father's departure for America, he was settled in business, and where he continued to reside, respected and beloved, until his decease, which took place in 1761, in the 48th year of his age, leaving one son and six daughters, some of them of tender age, to lament their great loss, their mother having died a few years before.

ANN FOTHERGILL, the only daughter of her parents, was born in 1718. She was never married, but continued with her father until his decease; she then passed a few years in the family of her brother Joseph, at Warrington. In 1750, she removed to London, to reside with her brother John, and with him she remained, his constant companion, friend, and helper, until his decease, in 1780. She survived him many years, continuing to reside in London, esteemed and beloved; and, in 1802, closed a long life of usefulness and benevolence, being in the 85th year of her age, and was the last survivor of the family.

SAMUEL FOTHERGILL, the sixth son of JOHN and MARGARET FOTHERGILL, was born at Carr-End, on the 9th of 9th month, 1715, O. S. He was very little more than three

years old, when the death of his mother deprived him of her tender care. Of his early youth but little is now known. He and his brother John were at school together at Briggflats, near Sedbergh; and he also passed some time at Sutton, in Cheshire, the residence of his maternal uncle, THOMAS HOUGH, to whom, with others of his relations and friends, John Fothergill committed the care of his children, during his second visit to America, and when absent on other religious services. Of this charge a large share devolved upon Thomas Hough, who was well qualified for the trust, and discharged it faithfully. In particular, the care and education of John and Joseph had devolved much upon him, and through his means their brother Samuel was placed apprentice, as a shopkeeper, with Henry Ardern, a Friend, at Stockport.

SAMUEL FOTHERGILL was at this time about seventeen years of age; he was endowed with considerable talents; he had a strong mind, and was of an active, lively, and even volatile disposition. These qualities caused his company to be much sought after, and early introduced him into society, at Stockport, of an injurious and hurtful character, calculated to dissipate and eradicate those lessons of piety and virtue which his worthy father had earnestly laboured to impress upon the minds of all his children.

Yielding to the temptations to which he was thus exposed, Samuel gave way to the indulgence of his evil passions, and, with his new companions, abandoned himself to the pursuit of folly and dissipation. This downward path he continued for some time, and the state into which it brought him, as afterwards described by himself, and the view which he subsequently took of his condition at this time, is striking and affecting:—"I wandered far from the garden enclosed, "and laid myself open to the enemy of my soul: I kept "the worst company, and subjected myself to almost every "temptation, broke through the fence of the sacred enclo- "sure, and trampled it under my feet; and when, for a time, "I found the least inclination to do good, evil was present

"with me, and I went on from one degree of iniquity to "another. My wickedness so far increased with my diligence, "that at length, alas! I beheld the strong wall broken down, "the garden wall destroyed, the mound left defenceless, and "no hope left of returning peace to my afflicted soul!"..... "I strayed to that degree, that my life became a burden to "me, and I wished that I had never been born."

The downward course which he thus pursued was not, however, of long duration, nor was he utterly cast off nor forsaken, even in the midst of this sinful career. Many were the strivings of the Spirit of Truth with his soul, and frequent the visitations of divine grace. He says,—"He who "had kindled breathings in my soul after Him, would [even "then] sometimes break in upon me." And again:— "Though I had drunk up iniquity as an ox drinketh up "water, although I had exceeded all others in sin, and had "long done despite to him, yet there was mercy with him "that he might be feared."

Yet did he continue for a time to resist these offers of mercy, and to turn aside from the visitations of divine regard, thus graciously continued to him; and many were the deep trials and conflicts through which he passed, alternately yielding and resisting, until at length his spiritual state and his danger were very forcibly brought before him, attended by a deep persuasion that these offers of mercy would be no more renewed, and that if he now any longer resisted, the day of his visitation would be over, and his destruction certain and inevitable. So powerful was this impression, that it brought him into great trouble and distress, and caused renewed and very earnest prayers for help and strength; he cried mightily for deliverance, and says,—"My "lips quivered, and my belly trembled, that my soul might "rest in the day of trouble."

This help and this strength were mercifully granted, and he was enabled to maintain his ground: he was now twenty years of age, and the altered circumstances in which he was placed were favourable to the progress of repentance and

conversion: he was removed from Stockport, and had found a shelter and a home in the family of his brother Joseph at Warrington; here, and in the house of his uncle Thomas Hough, at Sutton, he had many seasons of retirement, peculiarly favourable to the present state of his mind.

The intended departure of his father for America, and their parting interview, were also conducive to his help.

Deeply afflicting to John Fothergill was the past conduct of his son Samuel: the evil of his ways, and his grievous departure from those paths of truth and virtue, in which he had, by long example and often inculcated precept, endeavoured to train all his children, caused him much sorrow and distress. He was now about to embark for a distant land, in the service and cause of his Lord and Master, and the conviction that he was leaving behind him a beloved son, for whose restoration and welfare he had often put up his prayers, and yet who had so deeply revolted from the law of God, was as the wormwood and the gall—bitter indeed to his soul. Memorable and affecting was their last interview: after once more imparting to his son deep and impressive counsel, he took his leave in these words:—"And now, son Samuel, farewell!—farewell—and "unless it be as a changed man, I cannot say that I have "any wish ever to see thee again."

These parting expressions, this powerful appeal from a father whom, notwithstanding his disobedience, he still tenderly loved, uttered during what might probably be the last time they should meet in this life, together with the awful solemnity and deep feeling with which they were accompanied, produced a strong impression upon Samuel Fothergill; they remained as if engraven upon his heart, and assisted to confirm and strengthen him in the path of repentance and conversion upon which he had entered, and which, happily for him, he now experienced to be permanent.

Thus, yielding to the powerful convictions of divine grace, and as the Spirit that convinceth of sin, of righteousness, and of judgment, wrought in his heart, he came to feel the

terrors of the Lord for sin, and was made willing to abide under his righteous judgment, because he had sinned, and so was brought into a state of deep repentance; and as a brand plucked out of the burning, and as one awakened from the sleep of death, in due time he witnessed a deliverance from the bondage of corruption, and a being created anew unto holiness, the end whereof is eternal life, through Jesus Christ our Lord.

Of the many conflicts and baptisms through which he passed, during this work, or of the advancement which he was enabled to make towards that thorough establishment and settlement in the truth which he was favoured afterwards so eminently to experience, no distinct or separate account is now to be found: such a record from his own pen would have been interesting and deeply instructive. Yet there is ground to believe that after a time his progress was rapid and steady.

In his correspondence he was sometimes led to speak of his state, and of the dealings of the Lord with his soul, as some of the following letters show: they also contain proofs of the rejoicing which his return and conversion produced in the minds of his friends, mingled with excellent counsel and earnest solicitude for his stability and preservation.

Amongst those who thus extended towards him this care, was SUSANNA CROUDSON, of Warrington; she was an acceptable minister in the Society, of which they both were members. She was some years older than himself, and by her religious experience, and the care, advice, and judicious encouragement, which were early and frequently extended, she was made peculiarly helpful to him. He found in her a friend to whom he could unburthen his mind of a portion of its distress, and from whose sympathy and advice he often found relief, and with whom, as he advanced in his spiritual path, he often took sweet counsel.

Some of his feelings under the change which had been wrought in him were communicated to his friends in the following letter.

SAMUEL FOTHERGILL TO THE MONTHLY MEETING.

DEAR FRIENDS,

It hath lain heavy upon me for some time to write a few lines to you upon the following subject.

The Lord Jesus Christ, in his everlasting kindness, that hath long strove with my soul, has been pleased to unstop my deaf ear, that I might hear him, the shepherd of his flock, and to open my blind eyes, and let me see my state as it really was, very desperate and very lamentable; he has shown me the dreaful precipice I was at the brink of, and breathed into me the breath of life, in order that I might arise from the dead, and live; he has set my sins in order before me, and shown me how far I had estranged myself from him, raising strong desires in me to return to him, the Redeemer of my soul; the consideration of which has raised in my heart a just abhorrence of my former practices, that induces me to make this public declaration of them, which I desire to do in a few words.

I know my sins are so many, and so obvious to every one, that it is impossible and needless to recount and remark upon them, for I was then as in the bond of iniquity, though it has pleased the Father of Mercies to bring me since into the very gall of bitterness, and into anxiety of soul inexpressible, yea, not to be apprehended by any but those who have trod the same path, and drunk of the same cup; yet, blessed be the name of God, he who hath kindled breathings in my soul after him, would sometimes break in upon me, and though the waves of Jordan have gone over my head, his supporting arm was underneath, that I should not be discouraged. He, in his infinite love, has given me to understand that the things which belong to my peace were not utterly hid from my eyes; that though I had drunk up iniquity as an ox drinketh up water, although I had exceeded all others in sin, had long done despite to him, yet there was mercy with him that he might be feared.

Now would I address myself to the youth among you. In a certain sense of the divine extendings of *that* love wherewith he hath loved us do I salute you, with sincere desires that that God which visited our fathers while aliens and strangers to him, may be our God, that we may embrace the day of our visitation, and not turn our backs upon so great a mercy as he, I am sensible, is daily extending. Oh! I have tasted of his love; I have had to celebrate his name; and though unfit for the work, I cannot be easy, nor discharge my known duty, without entreating you to forsake the vanities of the world; for the end thereof is unavoidable sorrow, and endless torment; but happy are they who give timely application in earnestly seeking the Lord, who will (I speak from blessed experience) be found of those who earnestly and diligently seek him, for he has appeared to me (when I was afraid I was forgot) as a morning without clouds, to my exceeding great encouragement and consolation, and strengthened me in my resolutions to follow him, who has done so much for my soul.

Bear with me yet a little, for I write not my own words; that blessed Saviour has laid it upon me, who is willing that all should be saved and come unto him. Let him, I entreat you, have his perfect work in you; he will wash you, or else you have no share in him. I can truly say, that during the time of my first conviction, my lips quivered and my belly trembled, that my soul might rest in the day of trouble. I choose not to write this, but I cannot be easy unless I call others to the like enjoyment. In bowels of tender love to you do I again salute you, and take my leave of you, with strong desires that you who are advanced in years, and favoured in the Lord, may remember me, when it is well with you; and that I may be again preserved, though beset with many temptations on every hand. The Lord in mercy be near you, saith my soul. Farewell.

SAMUEL FOTHERGILL.

WILLIAM LONGMIRE TO SAMUEL FOTHERGILL.*

Kendal, 1736.

Thy very acceptable letter came safe to hand, and I am truly glad to find the happy remains of that holy visitation, which I was very sensible, when with you, was fully extended unto thee. It was no small satisfaction to perceive the son of so worthy a father brought to the baptism of the Holy Spirit, though by thy own will and actions far unworthy of such a favour, as also many more have been. And as I fully hope thou hast long ere this sorrowfully seen into the follies and wild extravagant ways of thy youth, and bitterly mourned over him whom thou hast pierced, so, I earnestly beseech thee, keep it often in thy remembrance, frequently retire alone, and let it become still thy delight to meditate in the law of thy God. Seek always to arm thyself with the weapons of the Christian warfare, which still are absolutely necessary to thy preservation in the way of truth, and thy complete conquest over all the force of the enemy: and O! think not that the work is already done; since thou hast been favoured with the glorious day of our God to break forth and dawn upon thee, to open thy understanding, to influence thy will, and rectify thy judgment, and fill thy whole soul with his precious goodness, he has made thy mountain strong, and the whole train of Christian graces have appeared in their own amiable beauty and proportions, and, willingly attended, the enemy became baffled, and fell to a cessation of arms.

I am very sensible this is the respite that often the first gracious and humbling visitation of the Holy Being affords to his favoured children, to give them a full opportunity to view their own vile defilements and irregular passions, and the purity, truth, and harmony of religion, with all its

* The letters of William Longmire are dated at Kendal, but I believe he afterwards lived at Sheepscar, near Leeds, and died there, 1st Mo. 26, 1763. G. C.

attractive qualities and perfections, that the soul may be filled with an abhorrence of the one, and the pleasing prospect and delight of the other.

Thus as babes are we attended, taken by the hand, and gently led along; but after all it is expected that we grow in strength, and in the more manly exercises of the soul than our infant state will admit of, and may perhaps be tried again and again with those very temptations which have formerly presented; and who knows but they may a little harden upon our hands, as we become more capable to determine our actions in favour of the Christian religion, and a truly sober and virtuous life. Enemies without may assail, and barrenness and poverty of soul within.

Then, oh! then, dear friend, patience, hope, and faith call in to thy assistance, and in the resignation be pressingly earnest with thy God to lift up his Spirit as a standard in thy heart against the enemy, and freely let him arise, and then shall the tempter, and all his pernicious means that he may make use of, flee before thee; but yet, if this should not be in thy own wish and time, pray fall not to murmuring and despair; let the first of these before named virtues have her perfect work.

Dear friend, I heartily wish thy preservation and prosperity in the blessed truth, a joy to thy parent, a comfort to thy brothers, and a blessing to society.

I am,
Dear Samuel,
Thy sincerely affectionate friend,
WILLIAM LONGMIRE.

DOCTOR FOTHERGILL TO SUSANNA CROUDSON.

London, 12th Mo., 1736.

I find, by experience, that town or country is alike to me; I am weak in the one as well as in the other, when I leave the good hand, or it leaves me to stumble and suffer

for offences; I find that when a degree of that power surrounds me, nothing is too strong for me, I conquer all; but, alas! how few, how seldom are these seasons! This, however, I find, that if we do stagger, our enemy very often gives us a push; and if we fall, he mostly tramples upon us and covers us with mire and dirt, whilst, perhaps, we think we are thrust down by another power. The time perhaps will come, it is our part to wait with patience till it does come, that we may be environed and folded with divine love.

Dear friend, remember that whatever can stir up the pure mind in us will be of advantage.

I. F.

SAMUEL FOTHERGILL TO JOHN ROUTH.*

11th of 12th Mo., 1736—7.

I write to thee as to one who art regarded by the Almighty, and who hast, by regarding that visitation which I too long slighted, been preserved from the snares and temptations of the enemy, and hast, though young in years, attained to a good stature in the truth; which, oh! that it may be my chief care to press after, to seek for above all, is at present, and I hope will continue to be, the earnest intent of my heart; and though I find it my place often to be brought low and very poor, as it is at present, yet I desire to wait my appointed time, until he please to dispel those darksome clouds, which at times bring me yet near to a melancholy, drooping state.

But I desire to be entirely resigned to his will; that he may, if he please, again and again turn his hand upon me, until he hath purged away all my dross, and made me what

* John Routh resided at Manchester; he was an elder, and for many years an active and useful member of society. He died 1st Mo. 31, 1791, aged 76.

best pleases him, and not myself nor others. But the Lord, who has done wonderful things for my deliverance, has mercifully regarded and reached unto me, while in a state of open defiance to his tenderly striving spirit.

S. F.

SAMUEL FOTHERGILL TO HIS SISTER.

Warrington, 2d Mo., 9th, 1737.

I could have been glad to have written a few lines to thee, but considering the distance my past behaviour had justly placed me at, in respect to my friends' and relations' favour, I was somewhat doubtful of its kind reception. But, dear sister, I have found it is the want of inward peace that is more grievous than the want of my friends' favour, though that be very desirable. I found, upon examining my state, that I was upon the very brink of destruction and ruin, and it pleased the Lord to kindle in my soul earnest desires to be delivered from my dreadful condition, which the Lord in mercy showed to me as it really was, thereby bringing me into deep and unutterable anxiety of soul, that I often was ready to conclude my transgressions were more and greater than any one's else, and my state worse than any ever were in before. O! the anguish of that day, the weight of sorrow I daily laboured under was more than I can express, or any not acquainted with the operation of the Spirit of judgment and of burning can conceive.

It is like repeating an idle story to any that are unacquainted with it, but I have a different opinion of thee, and thou hast, I hope, known a degree of the heart-cleansing power of truth, though thou hast been preserved from those pollutions that hinder us from being properly acquainted with the Almighty, and finding thereby love and solid peace. But through infinite mercy I can now say, with a humbly thankful heart, it was a repentance never to be repented of; for notwithstanding my open rebellion and defiance to the tenderly striving Spirit of grace, that long

strove with me in order for my recovery, I have, in degree, witnessed favour from the Almighty, and the knowledge of acceptance with him, which is more to me than any thing else. Great is my reason to be humbly thankful for his many mercies, which my soul desires never to be unmindful of, but, by a yet more humble walking, and closer seeking after him, seek to redeem my former mispent and lost time, by redoubling my diligence, with humble thankfulness press after him to find my peace yet more and more confirmed, now the Lord has given me to know they are not yet hid from my eyes, but yet may be in a greater degree attained upon my humble resignation to his divine will, and proper and frequent application to him for the farther discoveries of it, and strength to perform it acceptably to him. Many yet continue to be the deep and humbling times I go through; many the anxieties of soul I have to pass under, yet the Lord in mercy is at times helping me over every thing that would hinder my spiritual progress, and giving to find times of refreshment in his divine presence. O! that it may be our care, dear sister, to seek properly after him, in order to find renewing of strength, and acquaintance with him, that we may thereby witness strength to withstand the enemy of our souls, in all his attempts. May it continue to be my care above all things, in true thankfulness, to wait for his appearance, though it may be at times as a refiner with fire, and as a purifier of silver. May we suffer him to work effectually in our hearts; great will be our satisfaction thereby to witness that the Lord's regard is to us, and his love is near to us. I cannot with too great earnestness recommend this to both our consideration and practice, as one knowing the judgment of the Lord for sin, and by his help a learning to forsake it, and following him in the ways of his requiring; this brings a true and lasting peace. May I seek after him again and again, and enter into covenant with him; if he will but indeed be with me in my way, and direct me aright, I will fully follow him. So marvellous

and wonderful is the goodness of God to my soul, I cannot sufficiently admire it, nor too often repeat it, for I am as a monument of that mercy that would have none lost, but that all should come to the saving knowledge of himself.

S. F.

ALICE ROUTH* TO SAMUEL FOTHERGILL.

Hawes, 3d Mo., 1st, 1737.

It was not because I feared thy not holding out to the end, made me write as I did, but it was in order to encourage thee in thy journey through this vale of tears; for I am sensible of the many deep plungings that those meet with, that have set their faces Zionwards. Oh, I have thought sometimes I was quite forsaken, and even left to myself; yet it hath pleased him in these times of afflictions to appear again, with healing virtue in his hand. Dear friend, it is my earnest desire that thou may be preserved to the end, for it was that same arm that turned thee which turned Saul, when he was going to persecute the Church. I wish that it may have the same effect on thee as it had on Saul, for he reasoned not with flesh and blood, but was obedient to him that called. I would not have thee go into reasonings, for the enemy of our souls, when he cannot lead into those things which we have been prone to, he then begins another way; that is, to bring us to despair of ever overcoming our enemies, because they are so numerous. But it was his arm that turned Saul, which brought salvation, and can overturn all our enemies, and bring deliverance to his afflicted seed; for they are as the apple of his eye; and although he may withhold his face

* Alice Routh was born at Hawes, in 1704; she early received a gift in the ministry, in which she continued during a long life, and died at Hawes, in the 5th Month, 1791, aged 87. A minister more than 60 years.

for a time, it is in order to try our love to him, and to see whether we love him above all or not, for he will not admit of any rivals, but will have the whole heart or none. So unto the Lord do I commend thee, (together with my own soul,) who is the sure rock to flee unto.

I remain,

Thy sincere friend,

ALICE ROUTH.

JOHN ROUTH TO SAMUEL FOTHERGILL.

Manchester, 2d Mo., 12th, 1737.

..... And, as the operation of the power of truth is given way unto in our hearts, it will work out every thing that is of a contrary nature; that so we may become fit tabernacles for him, the Holy One, to dwell in, which, that it may be our chiefest care to press after, is many times the earnest breathing of my soul, notwithstanding the many buffetings, and hard exercises, that fall to my lot: for the adversary, at times, strongly suggests the need I have of a more eager pursuit after the lawful things of this life; but I find that except the management of things temporal be kept in its proper place, we shall lose ground as to religion, and our appetite after divine consolation will fail. Oh, that this may never be our case, but that we may still breathe to the Almighty for strength to undergo whatever we may be proved with, in the course of our sojourning here. When I have considered how some who have known the work of truth, and have been in a great degree cleansed and enlightened, yet, for want of watchfulness, darkness has come over them again; this has many times bowed me very low, in strong desires that I might always keep in a sense of my own nothingness and insufficiency; and as we keep here, I am not without hope that he who was appointed to open the prison doors, will in time set us at liberty to serve him in an acceptable manner.

JOHN ROUTH.

SAMUEL FOTHERGILL TO JOSEPH BROWN.

Warrington, 3d Mo., 9, 1737.

With renewed satisfaction do I now salute thee, desiring our mutual welfare in the best sense, that by a close and diligent application we may have at times to experience a being drawn truly inward, and near to the Almighty helper and feeder of his people; there, in a secret manner, to renew our acquaintance with him, and one with another, in the uniting influences of best regard; there, surely, dear friend, stands our communion and nearest fellowship, which flows freely in our hearts one to and for another, when outwardly far separated.

Thy letter was very acceptable to me, and I perused it with a good degree of pleasure, for I thought it gave me an idea of a mind steadily resolved in the pursuit of virtue, the only lasting and durable treasure, which truly makes rich, and brings no sorrow or sting with it. This we have both I believe frequently experienced to be our help and stay in times of deep and humble walkings, and low goings down, when we have been ready to say no one went so low as we; that we had a path to tread few besides ever walked in. Then, my friend, this inward treasure has been richly manifested for the support and strengthening us yet to wrestle, in humble reverence, if happily we might at last have to say with joy,—"I cried and thou heard me, O Lord, and helped me." This I know is more the concern of a remnant than every thing in the world beside, for it surely is only his appearance that can bring joy to the earnestly seeking soul. I was very glad to hear thou had so satisfactory an account to give of thy journey every way, both inwardly and outwardly. The first being chiefly to be regarded; the welfare of the inward to be sought for in a diligent and yet fervent waiting upon the Almighty for further discoveries, and this will be more and more explained to us. O, my dear friend, here surely stands our happiness,

in fulfilling and being made conformable to the will of God, our wills being entirely to be brought into subjection to the divine will. Have not we, dear friend, in our low estate, when troubles came over us and exercises, been like the waves of the sea? have we not then been ready to say, any way for peace, lead me in thy own ways, and with thy help I will surely follow thee? Let us, dear friend, not by any means fall short of true obedience, than which, I can by experience assert, there is no other way to peace. My mind is drawn out in an unexpected manner towards thee, yet with a good degree of hope that the same Eternal Being who first visited our souls, whilst in a state of alienation from him, will, in a continued merciful regard, be near for our best help, and enable us to appear, if truly willing and obedient, in his presence, with acceptance.

Now must I draw towards a conclusion, with breathings of soul for our growth in the best state, even to a measure of the fulness of our holy head, and that our expectations may be yet more and more upon him. Then shall we be often engaged to seek him, and in private to retire before him, the chief beloved of our souls. He will appear in these private opportunities, to our abundant consolation and help over our enemies; which, that it may be more and more our concern, is the desire of thy real friend in the unchangeable truth.

S. F.

JOHN ROUTH TO SAMUEL FOTHERGILL.

Manchester, 3d Mo., 15th, 1737.

I join with thee in real belief that we shall be helped forward towards the heavenly Canaan, as we are truly resigned in heart, to be made what the divine being would have us to be: notwithstanding the many exercises we may meet with, a great share of which (I am many times ready to conclude,) fall to my lot, I fully believe, as we are concerned to press through the crowd of oppo-

sition, if possible, to touch the hem of his garment, we shall witness heavenly virtue in the least touch of his love; if something of this were not witnessed, at times, what would become of us; when we are bowed low, under a sense of our own nothingness and insufficiency, to step one step forward in that way, that is well pleasing in his sight. I have often remembered the great strait that Israel of old was in, when the sea was before, the inaccessible mountains on each hand, and their old oppressing enemies pursuing hard after them, from whose force they were altogether unable to defend themselves; the command then was, stand still, and see the salvation of God: and, blessed be his name, he is still showing his salvation to his poor afflicted Israel, as they are ceasing from their own willings, and runnings, and actings, and depending only upon his providential care. It is, at present, my sincere desire, that we may press forward after a close communion with him, and that our pursuit after the necessaries of this life may be bounded by his will, which, as we have an eye unto, I don't doubt but that we shall be favoured with all that is necessary for food and raiment.

JOHN ROUTH.

ALICE ROUTH TO SAMUEL FOTHERGILL.

Hawes, 4th Mo., 8th, 1737.

I would not have thee discouraged by thinking that thou art out of thy place; for if the enemy could not lead thee into other things which would have drawn down the displeasure of thy God upon thee, he was not unlikely to put fears in thy mind that thou didst not worship aright; it is what others have been tossed with; but praised be the powerful name of the great being that hath not suffered the devouring enemy to destroy his plants; his regard is unto the workmanship of his hands, although we be tempted and tried with deep poverty; it was the lot of our dear

Redeemer, but he overcame the enemy, and as we follow him we shall be made to overcome, in his due and appointed time.

A. ROUTH.

WILLIAM LONGMIRE TO SAMUEL FOTHERGILL.

Kendal, 5th Mo., 25th, 1737.

DEAR SAMUEL,

I hope that good hand and power that visited thee, and made thee sensible of his will, and of the unfitness of thy own, and gave thee power in degree to deny the one and obey the other, to thy great and unspeakable joy, has not forgotten to be gracious and merciful in the time of need, but yet vouchsafes to administer of the comforts of his grace and love, to maintain and prosper thee in the heavenly truth. Let no poverty or barrenness of soul dismay thee; no new or unexpected surprise, as giants in the land, ever give thee reason to call the truth of the visitation and mission in question. Many are the fears and false reasonings which at times will rush upon the soul, especially in times of weakness and want. The imagination is scarce ever more at work, and more apt to create false images, than when the divine object is partly withdrawn. And if there is not a steady bearing and holding fast our faith, and a resignation of the whole soul unto God, we shall certainly, in such seasons, be very apt to suffer loss, and abundantly weaken our own hands, and give ourselves up into the power of the enemy. But, dear Samuel, be thou strong in the Lord, and in the power of his might, and he will strengthen thee yet more, and increase thy joy, and confirm and stablish thee in his truth.

W. LONGMIRE.

JOSEPH BROWN TO SAMUEL FOTHERGILL.

Broxbourne, 6 Mo., 17, 1737.

I am sensible that there is nothing that unites and brings so near to one another as the love of the most holy truth; and, as we abide in it, though we may be far separated in body, we shall be near in spirit, and witness that fellowship and holy communion that the worldly minded are ignorant of. So I sincerely desire that we may abide here; for, sure I am, there is no other place of refuge for us poor worms to flee to. There is a remnant that can experimentally say, that it has been often inexpressible satisfaction to them, that in the Lord there is strength; were it not so, they had fainted long ago.

So, dear friend, although many are the trials and exercises that those may meet with here, as they are sincerely engaged to look over all to their unconquered captain Christ Jesus, he will keep them from fear and from falling into the snares of the wicked one. Oh, that I may keep my eye steadily to him; that so I may be enabled to follow him in the ways of his leadings and requirings; for sure I am, there is no other way to obtain true peace with him.

Thou hast been often brought into my mind, with desires for thy welfare every way; but in an especial manner in the most holy truth, which thou hast, through the love of our heavenly Father, chosen for thy portion; and I have to believe, as thou comest to be more obedient and freely given up thereto, the Lord will enlarge thy heart, and pour down of his heavenly blessings upon thy soul, like the former and the latter rain; and though thou mayest meet with deep trials, and provings, and reasonings, and, as it were, the valley of the shadow of death, to pass through at times; yet, as thou art engaged, in sincerity of heart, to look over all and through all to holy Jesus, he will preserve thee from the fear of evil, and from falling into the snares of the wicked one. Oh, methinks the Lord's love is

extended towards a young and rising generation, and if they embrace it, he will be good to them; and as they are truly resigned and freely given up to his divine will, I do believe that he will raise many up from the sheep-fold, and send them to see how their brethren fare: and not only so, but will strengthen and inspirit them to go against the great Goliath, that is so much vaunting over and defying the armies of the living God; and though there may be those that may despise, yet the justness of their cause shall answer for them, like poor David in innocency saying,— "Is there not a cause?"

JOSEPH BROWN.*

P. S.—I often see thy brother John, and his company is very acceptable to me; his sweet, innocent carriage and deportment are exemplary to the youth of that great city where his lot is now cast; I desire that many may follow his example.

SAMUEL FOTHERGILL TO HIS SISTER.

Warrington, 6th Mo., 8th, 1737.

The day after I received thine I was visited with the rheumatism, so that I have not quite, as yet, regained the use of my arms. I have had a very hard turn as I ever had in my life for violent pain outwardly, yet I never was so easy under it, having often sensibly to enjoy the divine presence of the physician of value, who, blessed be his name, was near to my support, in encouraging love to draw me nearer and nearer to himself, where the true and humble followers of Christ find a secure rest in all their trials and exigencies of every kind. O dear sister, may we be of the number of those who have chosen the Lord for our portion, and his truth for the lot of our inheritance; then, whenever we have to engage with sickness, or any other

* Joseph Brown died near Hertford, 8th Mo., 20th, 1748, aged 42.

trial, our peace will spring up and flow like a river; our hearts will be united in a bond of peace which nothing can disturb, and which will last beyond the grave, and this makes every thing easy, so that we shall be ready to cry out,—Lead me in thy ways, O Lord! be thou near me, and ready for my help, and I shall not fear the number of my enemies; if I may be favoured with thy presence, I shall not be afraid. The remembrance of the many mercies of the Almighty, extended to my soul, enlarges my heart, and raises strong cries that I may be helped to walk in the way that is well pleasing to him, in true thankfulness of heart.

S. F.

DOCTOR FOTHERGILL TO SAMUEL FOTHERGILL.

London, 7th Mo., 7th, 1737.

The few lines which thou sent me were very acceptable, as they proceeded from a mind tinctured with good, and the openings of true fraternal love. May those dawnings yet shine brighter, may they dispel all darkness, and kindle that endearing flame, which neither length of time, nor all the enemy's efforts, will ever be able to extinguish. In a sense of thy sufferings and trials, I salute thee; stand fast, and immoveable; bear with constancy the enemy's assaults; Heaven will inspire thee at length with secret fortitude; thy hands will be strengthened, triumph and conquest will be known; but may we know sufficiently the command,—Steady, steady, to be adhered to.

Through mercy, I am at present well; and though often in darkness and obscurity, the fruit of repeated acts of disobedience, yet secret hopes are sometimes revived that I shall see better days; I stagger and reel, but am yet in some degree upheld.

Dear Joseph Brown is often inquiring after thee. He comes hither sometimes, and it is a pleasure to cultivate

a friendship with sincerity, wherever it appears: he is at too great a distance for me to see him often; otherwise, his ingenuous freedom, his undesigning simplicity and love, would induce me to pay him frequent visits. An acquaintance with such as these, when they stand faithful, are powerful monitors to call us to our duty, and a closer attention to that within.

Of late I am favoured with the acquaintance of a friend, who, next to dear T. A., has made the most considerable progress heavenward of any that I know, nay, seems to have outstripped him; the most unheard-of oppression, by those of his own society, has buried him hitherto; but the Omnipotent now bids him arise, and hath arisen with him. To give thee his whole history would require a book. He has been amongst Friends about twelve or thirteen years, in the ministry about ten. Refined by the severest trials and hardships, his ministry is living, powerful, and efficacious; to the most solid piety is joined an extensive knowledge of the languages and the mathematics, the product of uncommon industry and application; his appearance is rustic, but weighty and solid.

I. F.

SARAH ROUTH TO SAMUEL FOTHERGILL.*

Manchester, 11th Mo., 15th, 1737.

Thy very acceptable letter was a joy and a help to me, because I am satisfied it flowed as a fresh spring, in degree, from the one fountain of all fulness and goodness, to which I beg we may ever be favoured with having free access; and I am encouraged to hope, as we are diligently concerned to keep near, and follow on after that which

* Sarah Routh, afterwards Sarah Taylor, was an eminent and deeply exercised minister. She died at Manchester, 8th Mo., 19th, 1791, aged 74, a minister 54 years.

hath visited, and cleansed, and, in degree, made us sensible of drinking, as at the living spring, we shall know it to flow in a more abundant manner in our hearts, to the washing away every hurtful thing, and yet comfort and encourage every thing that is good; for, satisfied I am, the Lord will strip us of nothing the keeping whereof would be of any real advantage to us, except it be for the trial of our faith; and then, if we freely resign all, the will will be accepted for the deed.

Let us, therefore, dear cousin, be encouraged to follow steadily on though through the deeps, and in the greatest denial of self, and most cross to our own wills; yet so our wills may become subject, and his will may be done in and by us; but this is a great attainment, and hard for us to get to, and yet I believe it is attainable. May we, therefore, press after it more and more; and I can say, my heart is at times made glad in the remembrance of thee, and I find my spirit united unto thee, in true love, at this time; and in that I dearly salute thee, and wish for thee, as for myself, that no storm nor cross wind may ever be able to drive us back, but, when we cannot get forward, we may be helped to stand still, that so we may indeed see the salvation of the Lord, and may have cause to acknowledge him to be our Saviour and our Redeemer indeed, and that because he lives we live also, that we may know him in us and we in him, our life being bound up and hid with Christ in God; this is the very travail of thy real friend and relation,

SARAH ROUTH.

SAMUEL FOTHERGILL TO HIS SISTER.

Warrington, 12th Mo., 16th, 1737—8.

We lately were favoured with a letter from dear father, dated Philadelphia, which was beyond expression acceptable, (however to me,) as being filled with the most

endearing and tender expressions of an affectionate parent, whose soul was filled and warmed with divine love, and in that longs, I may even say wrestles, with the God of heaven, for a blessing upon his children, and in the most moving and pathetic manner labours with us, his offspring, to follow holiness, and tread the ways of God's commandments; and in the remembrance of this his tender regard, and likewise some sense of the love of the Almighty Father, my soul is often drawn into deep reverence before him, craving earnestly for us, the descendants of one so worthy and truly honourable, that our desires may be above all things to follow him, even as he follows Christ; and that as we behold an eminently supporting hand near and with him, so we, by an humble, careful walking, may know, according to our measures, the same power to preserve and uphold us in well doing, and a steady perseverance to the end, which my soul longs may be our chief care, since it must be the end which crowns all, and the Lord alone is able to preserve to it.

S. F.

ALICE ROUTH TO SAMUEL FOTHERGILL.

Hawes, 2d Mo., 24th, 1738.

..... Do not think that thou art either forgotten of God or of thy friends, for thou art near to my life; O, that we may so steer through this vale of tears, that when time here shall be over, we may meet in that mansion of glory that is prepared for the righteous; for many are their exercises and besetments; they are at times even like the lone sparrow upon the house top, or the quail in the stubble field. How are we pursued by the enemy of our souls, so that I have been ready to say,—How can I go any further? and have said with David,—My way is enclosed with hewn stones, that I cannot get out. O, let us trust in

Him who multiplied the widow's oil and the little meal in the barrel. This hath done me good, when I have rightly considered it; for it was a time of favour when the prophet came to her, and bade her first make *him* a cake, and then one for herself, for she thought of eating it and dying. I would not have thee be discouraged, though it may be a low time with thee; that little will keep alive, until the pure rain be distilled again.

So in that pure love that I feel to flow to thee, I bid thee farewell.

ALICE ROUTH.

CHAPTER IV.

JOHN FOTHERGILL, after landing in Philadelphia, in the 6th month, 1736, continued diligently engaged in religious service amongst Friends and others in America.

When the intelligence reached him of some reformation in his son Samuel, and that the change he so earnestly desired, and for which he had often prayed, was really begun in him, and some progress made towards a religious life, it filled his heart with gratitude and thankfulness for this his erring son; yet hope was mingled with fear, and he rejoiced with trembling, as some of the following letters indicate.

JOHN FOTHERGILL TO ———.

(No date.)

..... As to son Samuel, I have been almost unexpectedly quiet in my spirit about him; knowing, however, I had honestly discharged myself to the utmost of my understanding; yet I have heard from several of an appearance of a religious mind and application being hopeful to prevail with him to a reformation, to the comfort of those that rightly love him; which, to be sure, is as much desired by me as is necessary, I believe, and affords some comfort to me; but he hath manifested so much instability in good intents, and I do believe resolutions, and an aptness to show, at some times, which hath not either been in reality, or he hath not brought forth fruit agreeable to expectation, which still induceth me to a cautiousness in rejoicing; though I believe the fan and the axe of truth are well able to cut

down and purge away both sin and hurtful propensities, and make sound; for which sure experience, I, with the earnestness of a nearly affectionate father to my own flesh, and intreaty of a sincere friend, do tenderly long and advise him to a humble and steady waiting for; that true judgment may be repeated and attended to, and so feel from time to time, which will bring forth fruits of steady humility and love to inwardness, and yet I hope divine good may make him a living monument of mercy, and of a right returning. O that this may be his experience, and gracious issue, to Heaven's glory and his salvation. Amen, Amen.

I am, in love and care beyond what I can express, poor son Samuel, thy nearly well-wishing father,

J. F.

JOHN FOTHERGILL TO HIS SON JOSEPH.

Philadelphia, 9th Mo., 12, 1737.

My beloved Son Joseph,

I am desirous to manifest my regardful remembrance of thee and thy dear wife by a few lines once more, wherewith reacheth near and true love, and strong well-wishing in every respect, which is very much in my heart for you, and chiefly that in, and through, and above all pursuits, true godliness and favour with the all-seeing and Almighty pure God may be your chiefest; and with the most watchful diligence, and which, as you honestly and patiently seek, you will often be comforted and engaged in heart, in finding divine regard to your souls, renewing, reverent trust in, and fear before him, who knows and can do all things, from whose hand every good gift comes; and I am often much satisfied that the gracious eye of this mighty Being hath been and is towards you for good, and to make you of some worth and service in that place; wherefore, neglect not to seek the love and sense of divine favour in

your own hearts, and heavenly mercy and sanctifying life will brighten, feed, and teach you in righteousness. My love and care is pure and strong towards you, not forgetting poor Samuel, who should walk as a brand plucked (in unutterable mercy) out of the fire of destruction, which, if he retain the sense of in heart duly, every part of his conduct will be adorned with fruit which will be beautiful in the eyes of God and man, and be a living monument of the effects of Divine power as it is turned unto. Oh that thus, immortal help and gracious goodness may prevail with, sanctify, and bless you, my truly-beloved and nearly cared for children!

9 Mo., 14. Dear Joseph,—This morning thine with others is come to hand, the contents whereof enliven my hope in the God of all mercies, on your account, with reviving comfort to my careful soul for your best good; for in my longing for you, and thee and thine in particular, I have had a sure evidence of Almighty regard and desire to bless, and help you to serve him; but am also assured that he requires that you should stand in awe before him, and seek his face and the feeling of his power, to season, govern, and redeem the mind, and beautify the conduct; that he may delight to work for and let forth his love and fatherly goodness to you. And to be sure, what I hear, of and from Samuel, is as comfortable as can be expected to an affectionate and heretofore deeply afflicted father. Yet I rejoice not without awe and fear, though with lively hope, as he keeps duly mindful of his unworthiness, and under watchful fear lest any thing that is for judgment should escape; and to be duly assured of God's own putting forth from time to time; which care brings to a careful desire after pure stillness in waiting, and so to heavenly salvation, and clear understanding of the divine goings forth; and I hope all-sufficient help will be with you all; so be it. Amen.

J. F.

JOHN FOTHERGILL TO —— ——.

Philadelphia, 1737.

..... let my heretofore strongly-pressed caution, which I do not yet get clear from at all times, doubting the danger of its being not enough minded—which is to be aware of that devilish, bewitching, darkening, ruinous, enticing snare of often sipping and dabbling with strong drink, and the company that loves and useth it, and seldom without unprofitable conversation, though craftily, from that twisting, serpentine, adulterating spirit of this world, frequently excused and pleaded for, under artful disguises, to deceive the unwary. Therefore look at it in time, as an enemy to body and mind, to present and future interest; or else heaven will assuredly turn its back upon thee, and the earth will become as iron, and the bowels of thy true friends will be shut up;—and what can follow then?

I lay weight upon it, as I am sure it is an infernal, and (as much as Satan can make it) a hidden snare; yet I would strongly hope necessity for this may not be much; but my love and true care is a just excuse for me herein. May the love of righteousness and best riches win and guide thy heart and views, and the God of all goodness will be thy God and sure helper to blessedness indeed.

J. F.

This visit to America occupied John Fothergill nearly two years. In the course of it he attended several of the yearly meetings, and says,—"On the 9th of 4th Mo., 1737, "the yearly meeting began at Portsmouth, [Rhode Island,] "and a large precious meeting it was; I returned to New-"port, where the yearly meeting continued, and held four "days, the assembly being large and peaceable, and at "times comfortable in the arisings of the mighty power

" and love of God, who had the glory and the praise." .....
" On the 24th the yearly meeting began at Nantucket, it
" was large, and continued four days, to true satisfaction,
" and the name of the Lord was glorified."

JOHN FOTHERGILL TO HIS SON JOHN.

Philadelphia, 7th Mo., 1737.

...." As to myself, I am somewhat miracu-
" lously supported, as a creature, and am in good health
" pretty generally. The yearly meeting at this place ended
" last night; it was exceedingly large, and, upon the
" whole, generally acknowledged to have been very edifying,
" strongly good and helpful divers ways, and very much
" to my ease and humbling gladness in the Lord our God,
" and never-failing helper; and Friends, in general, are in
" a good degree of harmony.

" My heart is nearly affected with the best of love towards
" thee and for thee, that nothing short of rain from the
" divine presence may satisfy thee, for this is what only
" prepares the most acceptable sacrifice, *a broken and con-*
" *trite spirit*, wherein is true light and durable joy. Thus
" farewell, farewell, saith thy nearly affectionate father, to
" the best of my capacity, in every respect, which I hope
" thou art and often will be sensible of.

J. F.

Of the conclusion of his labour in America he has left the following account:—" I had a blessed meeting with
" Friends, at Pilesgrove, and the next day was at a general
" meeting, at Haddonfield, wherein the Lord our God
" graciously owned us, and blessed our meeting; giving us
" to part one from another in a living sense of his love and
" power; and his glorious name was worshipped and
" praised. I came the day following to Philadelphia, where
" I stayed until the 8th of the 10th month, and had divers

" great and heavenly meetings; and after a very open and " solidly edifying meeting, I took leave of friends there, in " much true love and nearness in spirit, and heavenly " unity in the Lord."

Soon after this he took passage for Barbadoes, and from that island he wrote to one of his sons, as follows:—

Barbadoes, 11th Mo., 27th, 1738.

....." I was brought hither well, in 32 days " from Philadelphia, yet do not find myself free to leave " the place, yet write to inform thee, that I am thus far on " my way, and easy in the hope and sense of the Father's " favour.....Probably no other [vessel] will sail for Eng- " land in less than two months, which is somewhat hard " for me to think of, both in respect to the unpleasantness " of the place, from the extreme heats, the small number " of Friends, and the general remoteness of the inhabitants " from religion.....Though I am easy in resignation to " all-wise disposal, and full of thankfulness, under the bend- " ing sense of gracious and strong extendings of divine " good-will to many of the remote; and of fatherly succour- " ing encouragement to the few spiritually minded here. " ..... May rain from heaven bedew thy soul and under- " standing, and cherish and revive the Lord's heritage " everywhere."

J. F.

Barbadoes, 2d Mo., 12th, 1738.

....." In the long absence which wisdom hath " seen good to order, I am, for that reason, humbly cheerful " in reverent hope; and for the present we must submit to " be yet longer separated than I expected..... I hope " never to forget the merciful nearness and goodness of

"Truth to me here; both in affording the renewed sense "of heavenly life, and in preserving my health.—I cannot "well add much, nor is much more in my thoughts at "present; but I may say that though this is a poor irreli-"gious place, yet both many of the people, and the few "Friends here, are very loving and respectful; and I hope "I shall leave the place with inward ease to myself and "reputation to truth. From thy truly loving father,

J. F.

Having been engaged in the island of Barbadoes for about three months, he embarked in a vessel bound for Lancaster, and arrived there on the 1st of the 4th Month, 1738. He thus writes respecting the voyage:—"We had "a passage of six weeks between land and land, but "through very rough hard weather; but I was preserved "quiet, inwardly easy, and steady in hope. I am pretty "well in health, as well as easy and sweet in spirit; "worship and praise be to the holy author of all good."

From Lancaster he proceeded direct to his own habitation in Netherdale, Yorkshire, where he was joyfully received by his family and friends, with humble gratitude and reverence to that divine power which had, through all, preserved and restored him to his native land.

CHAPTER V.

HAVING largely witnessed in himself the redeeming power and efficacy of divine grace, and known the remission of past sins, and justification by faith, through our Lord and Saviour Jesus Christ, SAMUEL FOTHERGILL, very early after his own remarkable conversion, felt powerfully called upon to communicate to others the gracious dealings of the Lord with his soul; to tell them of his feelings — of what he had so eminently known of the power and goodness of God, and to incite them also, to strive after a participation in the same blessed experience.

Under this divine and powerful impulse, and having passed through a preparation for the work, he came forth in the ministry of the gospel, exercising the gift he had therein received, in humility and much fear; but abiding stedfast and faithful, this gift was enlarged; his growth in the ministry was rapid, and he became an eminent and favoured servant.

The precise period at which he first appeared as a minister cannot now be ascertained; it is said to have been on the same day that his letter to the monthly meeting was read in that assembly. There are some circumstances which render it probable that it took place about the time that he attained the age of twenty-one years, being near the close of the year 1736.

The present practice of the Society, of taking into distinct consideration the ministry of those friends who feel engaged so to appear in our religious meetings, was not introduced until several years after this period, and there is not any minute of Hardshaw monthly meeting distinctly recording him as a minister. The first time that his name occurs in

the records of that meeting, is in the fourth month of 1737, where he appears as a representative from Penketh preparative meeting, (of which Warrington is a branch,) and he was at the same time appointed to attend the quarterly meeting (for sufferings) at Lancaster.

The first occasion upon which a certificate was granted him to travel as a minister was in the first month of 1739. He had, however, some time previously to this, visited a few meetings in Cheshire, along with his relation, Lawrence Callan, of Sankey. And about the same time Susanna Croudson had also been engaged, with certificate, on a religious visit to Friends of Bristol and that neighbourhood. The following letters relate to these engagements.

SUSANNA CROUDSON TO SAMUEL FOTHERGILL.

Worcester, 6th Mo., 16, 1737.

..... I have felt the weight of the burden to be very heavy upon me, and none to help, but the Great Master in his own time. I have been left to see my own poverty and weakness, and have often looked back at my coming out; yea, I have often desired in secret to know whether I should go forward or turn back, being willing to do anything, so that I might but be in my place, however foolish I might appear in the sight of men.

..... Remember me when it is well with thee, for I have need of the help of my friends.

SUSANNA CROUDSON.

SUSANNA CROUDSON TO SAMUEL FOTHERGILL.

Bristol, 6th Mo., 27th, 1737.

Thine was very acceptable, and came in a needful time, when I was very low; yet I have got a little faith and strength since I last wrote to thee, and something of inward peace of mind, and a sight of my duty, and a sweet belief

that I am in my place, which is enough, and makes my journey as a home to me. I believe thou hadst faith for me, when I had none for myself; but I believe I am not alone in this, for many in this day bear weights and burdens because of the careless and lukewarm; and I believe it is good for us all to see our weakness sometimes, that we may know that we have no might of our own, and may be willing to seek for help, that we do not grow lukewarm.

SUSANNA CROUDSON.

SUSANNA CROUDSON TO SAMUEL FOTHERGILL.

Warrington, 1738.

Thou art often in my thoughts, yet not with any heaviness, though I was much so when I parted with thee; yet as soon as thou wast gone, a secret satisfaction was raised in my mind that thou wast in thy place, and better than if thou wast at home; and the same still remains with me, which pretty much makes up the loss of thy company.

Now, my dear friend, however weak thou mayest seem to thyself, or whatever troublesome, discouraging thoughts may present themselves before thee, do thy endeavour to look over them all to thy present business, for I believe thou art in thy place, and am in hopes thou wilt get to the same faith; though I know many are the discouragements that fall in the way of poor travellers, yet I believe thou wilt be helped through, and have the return of peace. I speak in a feeling sense of the renewed goodness near to the relief of the poor and helpless that have no might of their own; my heart is filled with sympathising encouragement towards thee, more than I can write at this time.

SUSANNA CROUDSON.

SAMUEL FOTHERGILL TO SUSANNA CROUDSON.

Middlewich, 1738.

.....Thy letter was not only pleasing, but very encouraging and helpful, and came in a needful time, for the burden of the work seems to be still more and more weighty, and myself poor and weak; yet as I am carefully concerned to wait for the renewings of help and strength, I sometimes experience a gladness and satisfaction of mind that I am come out, and have made this small visit thus far, and I cannot say (notwithstanding I am often very low and heavy), that I have occasion to reflect on my leaving home in the least degree.

Thou art a frequent companion of my thoughts, yet the nearest enjoyment of each other is to be known in the life, in the drawings of our souls towards God, and in a secret access to his divine presence. Oh, I have found great occasion for frequent inwardness and retired breathing earnestly after the filler of the hearts of his people: my heart is open towards thee in the nearest and tenderest of affections, and therefore lets my pen run thus. Cousin Law. Callan came yesterday, and we think to be at Nantwich to-morrow.

S. F.

SAMUEL FOTHERGILL TO SUSANNA CROUDSON.

Chester, 3rd Mo. 2d, 1738.

Through mercy I am well as to my health, and my mind quiet and easy in a confirmed sense that I am in the discharge of my duty, which greatly helps and encourages, in hopes that he who has made me willing to leave home, in obedience to his call, will support me to answer his requirings. I am not doubting his helping hand, knowing that he never requires anything from his children but he enables them to its performance. Peter Leadbeater went with me

to Wrexham on first day, when we had a satisfactory meeting: there are very few Friends, but pretty many that are not of our name—a religious, quiet people.

S. F.

From this correspondence it will be seen that the friendship between SAMUEL FOTHERGILL and SUSANNA CROUDSON still continued. It had its origin in the sympathy she manifested, and the care with which she watched over and encouraged in him the early symptoms of his repentance and desires after a religious life; their mutual friendship grew with the growth of these feelings in his mind; it was matured into a near and tender regard for each other, and on the 1st of the 6th month, 1738, they were united in marriage.

She was the daughter of William and Sarah Croudson, of Warrington, Friends of good repute, and well esteemed.

The union thus formed, based upon the surest foundation, proved a happy one. They lived together in true harmony and religious fellowship, being helpers to each other in their various religious exercises and engagements; she cheerfully setting him at liberty, and encouraging him in the many services to which he was so frequently called.

The following letters may be suitably introduced in this place.

JOHN FOTHERGILL TO HIS SON SAMUEL.

Netherdale, 8th Mo. 1st, 1738.

..... I am glad to hear of your health, and also of [your] hope to live: the latter I doubt not, either with respect to here or hereafter, if honest, steady regard, in due attention for best succour and light, be but kept to with patience and content to be little; if but renewed in life and in merciful access, and in due remembrance of the child's state, and thy station is but such comparatively; always keeping a care distinctly to discern between what would seek something to self, and that which only seeks to know

and to do the Heavenly Father's will for his glory only. Oh, that we all may purely mind this!

I have little to add further, but am earnest and tender in true longing for your right thriving and preservation in the way of wisdom in every respect, and salute you both in a sense of best love: your truly loving and careful Father,

JOHN FOTHERGILL.

DOCTOR FOTHERGILL TO HIS SISTER.

London, 8th Mo., 20th, 1738.

..... A few days ago I was plunged very low; a view of my present situation, and the disagreeable prospect of my future circumstances, were so heavy that I knew not how to bear them; however, they have, by degrees, abated, and now I am not sorry it was so. O may my dependance be increased, may every scheme be destroyed, if its consequence should be to take off my regard from the Sovereign dispenser of all good. May the assistance afforded be deeply impressed on our minds, in such a manner as to produce thankful reverence and gratitude, only to be ended with our existence.

I was last night at a large meeting which is held here quarterly, under the name of the Young Folks' Evening Meeting. I was pleased to see a very numerous appearance of very promising young Friends of both sexes; several testimonies were delivered by some that have lately appeared in public: they seemed to be influenced with love and zeal; and it afforded satisfaction to me when I considered that it was possible some of these young heroes might one day stand as bulwarks against the general corruption and degeneracy among us, in the places of their deceased worthy elders and fathers. They had to tell us that better days were coming, that mercy was afresh extended, that Zion yet should shine more brightly. O, thrice happy those who live so near the centre of peace, as to be ready, when the

alarm is given, to follow wherever the standard is fixed. I have sent thee a copy or two of Anthony Purver's verses, and a little book lately published by John Fry;* the poetry is low, but the maxims deserve regard.

I can only now desire this for thee and myself, that our dear father's example and precepts may insinuate themselves into our minds so far as to influence us to act, to speak, and even to think, as it becomes persons favoured in such an extraordinary manner. Dear sister, cease not to strive, though discouragements may too much prevail: may happiness attend thee. Farewell.

I. F.

PETER LEADBEATER† TO SAMUEL FOTHERGILL.

Chester, 11th Mo., 18th, 1738.

I may say thou art daily and almost hourly in my remembrance since we parted, with ardent desires that we may be preserved faithful in answering the end of our vocation whereunto we are called, that the hope thereof may not be in vain; therefore, let us daily eye Him who hath called us unto holiness, and will perfect the same to his praise and our everlasting comfort, if we keep under the guidance of his Holy Spirit; which, as we cooperate with it, will complete our sanctification throughout, in body, soul, and spirit. My soul is often deeply bowed under a sense of my own weakness and inability, and am ready to fear lest one day or other I should fall by the

* Of Sutton Benger, Wilts.

† Peter Leadbeater was a minister, and well esteemed in his day. He is spoken of as being—"serviceable in his tender and "seasonable advice: and also being of a good capacity, and clear "understanding, helpful in the management of the discipline of "the Church, an encourager of the youth, to draw them into "service in the Society." He died at Chester, on the 13th of 7th Month, 1751, aged 58; a minister about 43 years.

hand of my soul's enemy, who is not wanting to use his utmost endeavours, if possible, to lay waste and destroy, by his subtle devices, that work which God in his infinite mercy hath begun; may he be frustrated in every attempt, is what I earnestly pray for. Oh! dear heart, when thou art divinely favoured, let me not be wholly out of thy remembrance; as we keep near the Lord, we shall be near and dear one to another in him, and be as epistles written in one another's hearts, sympathising in one another's adversity, as well as partaking of each other's joy in prosperity. I was often truly thankful, since the last meeting we had, that my head was borne up above the waters of affliction which were ready to pass over the same; may the same arm of power still be underneath, to support unto the end through whatever I may yet have to pass, in which I will put my confidence. O, Lord, let me never be confounded. Thy truly sorrowful and afflicted brother and companion,

PETER LEADBEATER.

DOCTOR FOTHERGILL TO SAMUEL FOTHERGILL.

London, 12th Mo., 21st, 1738.

I had an entire satisfaction in reading thine, though I don't overlook a passage in this, as well as some others of thine, which insinuates that I expect rhetorical flourishes, and brilliant expressions, but it is not so: I love sincerity in the plainest dress; I dislike affectation of any kind, when I see it, whether in myself or others; and when, in writing to one another or speaking, we join words together with an intention of concealing our real sentiments, or to give an idea of ourselves which we are not, we forsake the plain language indeed; if this happens to have been the case in those which I have written, I acknowledge myself guilty of using a manner of speech which the Spirit of truth has declared against, and for the future will attempt to forsake and amend.

Thy affectionate concern for my welfare was doubly grateful; I wish I could give thee the like satisfaction, by returning such an answer as I know would be acceptable, but alas I cannot; none but myself knows what I feel.

..... I sometimes resolve with myself to abandon all my designs, and endeavour to live to none but my Creator; and presently, my condition in this life appears in my view, and that part which regards only the present too often prevails, and here I waste and decline; I see it, I feel it, yet I almost despair of ever being able to resolve on amendment. Thou knowest these bitter scenes, but hast had courage enough to give up, and become nothing for his sake. I every day see the happy consequences of such a conduct, but *video meliora proboque deteriora sequor*. Here is my condition, without disguise; 'tis easy to say more, but thou knowest by this the rest; but what can be said to a person, who is conscious how much it would be his interest, his eternal interest, how much it would rejoice the heart of the tenderest of fathers, to see a progress made in the internal life, how much it would also rejoice his relations, his friends, and all the good of his acquaintance, yet is cowardly enough to give up to the tempter. I often reproach myself, I can suffer it in some measure and at some times from others, knowing how much I deserve it. I am not solicitous of hiding my case from those, who, knowing the weaknesses of human nature, can pity the failures and lament the unhappy condition of the person.

The anxious pressure I feel, perhaps, makes my expressions not guarded; I write to a brother whose assistance I am far from rejecting; let me hear from thee as soon as thou hast freedom.

I. F.

Soon after the return of John Fothergill from his last visit to America, he went to the Quarterly Meeting, at York, which was large, and attended by many Friends from

different parts of the nation. His company was very acceptable; and the occasion was, in a peculiar degree, solemn and instructive.

Here he met his son Samuel. Tradition has handed down (and there is no other record of it) a remarkable circumstance connected with this, their first interview, since the return of the father to England. It is said that, from some accidental circumstance, John Fothergill did not arrive in York until the morning of the day of the meeting, and that it was late when he entered the meeting-house: after a short period of silence he stood up, and appeared in testimony; but after he had proceeded a short time, he stopped, and informed the meeting that his way was closed; that what he had before him was taken away, and was, he believed, given to another. He resumed his seat, and another Friend immediately rose, and taking up the subject, enlarged upon it in a weighty and impressive testimony, delivered with great power. It is added, that at the close of the meeting John Fothergill inquired who the Friend was that had been so remarkably engaged amongst them, and was informed that it was his own son *Samuel!*

Their thus meeting together, under circumstances so different to those in which their last memorable interview had taken place, previous to John Fothergill's departure from England, was peculiarly moving and affecting to them both. The son *then* in a state of rebellion and alienation from good—*now* become "changed" indeed, and a fellow-labourer with his father in the ministry of the gospel, powerfully advocating and enforcing those great and solemn truths he had formerly neglected and trodden down, and engaged earnestly to beseech others to become as he had been, reconciled unto God.

The good old man received his son as one restored from the spiritually dead, and wept and rejoiced over him with no common joy.*

* Several different versions of this meeting between John

Some time after this interview, John Fothergill was again at York, and proceeded on a religious visit to Friends in Norfolk, Suffolk, Essex, and the city of London. Here he remained several weeks, visiting the various meetings in and about the city, much to the help and encouragemen. of many, and faithfully discharging his own duty. On his return home he had several large meetings, which, though attended with deep labour, were to some advantage, and accompanied with holy help, as he humbly acknowledged.

Early in the year 1739, his son Samuel communicated to the Monthly Meeting—"his intention of visiting Friends "in Wales, Bristol, and some other parts, and requesting "our certificate, to signify our unity therewith; the same "is now granted him, signed by several Friends." In returning from this service, he paid a visit to his brother in London.

Soon afterwards, Susanna Fothergill and Sarah Routh, (afterwards Sarah Taylor,) of Manchester, paid a visit to "Friends in Westmoreland, Cumberland, and some parts "of Yorkshire."

Several of the following letters relate to these engagements.

PETER LEADBEATER TO SAMUEL FOTHERGILL.

Chester, 1739.

I am truly glad, in humble thankfulness to the God and Father of all our mercies, to hear of thy health and welfare every way, which I pray may be continued, not only through this journey, but during the whole of thy pilgrimage through this world: strong are my desires that the Lord Almighty may go along with thee, and make thy journey prosperous and satisfactory to thyself, and serviceable to his church and people where thy lot may be cast.

Fothergill and his son are extant, and I have thought it best not to omit it. The account here given I believe to be the most correct.—G. C.

Oh dear heart! eye the great and good guide, and neither run too hastily, nor yet stay behind, but mind the pointing forth of the divine hand; and as thou follows its direction, thou wilt yet feel the sweet incomes of divine peace, and the love of God, to fill thy soul more and more, to the making of thy cup to overflow, in which praises and thanksgiving will be returned to God, the father, the author, and fountain of all goodness, for ever.

I am, and always was, fully satisfied that the Great Master, who calleth and sendeth forth his servants into his work and service, will never leave those who truly depend on him, and have no dependance upon themselves; though they may have often to go down into the deeps on account of the true seed, which lies very low in many places, and is oppressed, as a cart with sheaves, yet God, in his own time, will raise it into dominion, and they who suffer with it shall reign with it in glory. Be not discouraged, though thou may meet with a variety of spirits to encounter; he that was with his stripling David, will be with thee, and direct the stone to the mark: be valiant for his name and truth, in a faithful testimony, bearing it against all false liberty, which has crept in amongst the professors of truth up and down in this nation.

As thou discharges thy duty faithfully in God's sight, as made known unto thee, I doubt not but thou wilt return in great peace, and we shall again have to drink of the pure water of life, clear as crystal, which proceedeth from under the throne of God and the Lamb. Oh may our souls often thirst after it, and never be satisfied with any thing short of it! If it were not for God's mercy in opening the fresh springs thereof at times, surely we had fainted long ago; but it is matter of encouragement to find that God has not forgotten to be gracious and merciful, at times beyond what we are capable of expressing in words, or are in the least worthy of; but in inexpressible mercy and goodness he taketh delight in nursing up his babes and children, as a tender father: may we always learn true obedience to his

divine will in all things, in doing which we shall be his disciples indeed.

Love, boundless love, from Him who is love altogether: in this I salute thee, and am thy sincere friend and brother,

PETER LEADBEATER.

SAMUEL FOTHERGILL TO HIS WIFE.

Carmarthen, 1 Mo., 26th, 1739.

I am, through continued mercy, very well in health, and in a good degree helped inwardly by the renewings of divine health and regard, which encourages to renewed waiting upon the divine opener. Here are but few Friends, but these are generally a living, tender people, and such as are waiting for divine consolation. I have had several heavenly opportunities amongst them; that has given me great reason to believe I am in my place, notwithstanding deep and plunging seasons fall to our lot. We have a perfect harmony between us, and that is one great help.

..... believing myself in the way of my duty makes me more easy that the Everlasting Preserver will remember us in merciful regard, and will give us again to be sensible of his divine favour together.

S. F.

SAMUEL FOTHERGILL TO HIS WIFE.

Bristol, 2nd Mo., 20th, 1739.

..... I have now been nearly two weeks by myself, in respect of the company of Gharrett van Hassen; but have at times been favoured with the divine company of our Great High Priest and Minister. Meetings in this county (Gloucestershire) are small, and mostly hard in the general, though there be a few really living in the particular. I many times have to go very low in them, and discouragement is ready

to creep in, and sometimes ready to send me home again; but now and then goodness breaks forth, as the sun in its brightness, and dispels all these dark fogs. ..... remember me; but we never shall or can forget one another, as we keep in mind where it was we contracted a near oneness and acquaintance one with another; thy remembrance is near and dear to my soul—next to the spouse, the lamb's wife, nothing stands in competition with thee.

S. F.

DOCTOR FOTHERGILL TO SUSANNA FOTHERGILL.

London, 3rd Mo., 24th, 1739.

Perhaps this may come to thy hands sooner than brother gets home; if so, it may not be unpleasant to hear that we parted at Oxford on third day last.

I have been much pleased with his conduct, as well as his company, since he came to town; thou may be sure that my affection for him led me to observe him carefully, and I can only say, upon the whole, that I, as well as us all, have fresh occasion to be thankful that Providence has placed you together. I take notice, with pleasure, of an increase in solidity and prudent behaviour, since I last saw him at Warrington; and I doubt not but his affection will engage him to regard whatever thou shalt think he ought to do; for I cannot but believe that his quick and steady progress has been, and yet will be, greatly promoted by thy watchful, affectionate concern for him. Gratitude, dear sister, calls for affection in return, for restoring us a brother, and in part making him what he is. The sensible part of Friends here have unity with him; the rest, who applaud or condemn, as mere fancy leads them, are not be hearkened to.

I. F.

SAMUEL FOTHERGILL TO HIS WIFE.

Warrington, 5th Mo., 18th, 1739.

Thy very acceptable letter is come to hand. I can sympathize nearly with thee and thy companion in this engagement and labour, having been bowed in spirit for you, in a sense of the exercise you are attended with; but oh! let it not sink you too low, that many are upon beds of ease in a profession, and the work goes on heavily: strong is He who is on your side, and abundantly gracious to his poor travelling seed and children, whose hearts are made sad, and not upon their own account, but because the love of others is declined, and few spirits unite and join, as shoulder to shoulder, to carry on the work; but it is heavier upon a little remnant. But the Levites must enter Jordan, in this gospel day, before the rest of the people, and must abide there until the rest be got over; therefore think it not a light thing to be bearing the ark of the covenant before the people; but be humbly concerned to go forward in faithfulness, and the Lord, who said in the beginning, "Let there be light, and there was light," will separate and disperse the clouds, and cause light to shine, and in the fulness thereof, thou wilt know a walking with great peace and joy before thou return.

Nothing, my dearest, would be more satisfactory to me than to enjoy thy company, nevertheless I would not stint thee in respect of time—take thy own time, and fully make thyself easy before thou return, that the answer of peace may attend thee.

S. F.

JOHN FOTHERGILL TO HIS SON SAMUEL.

Leeds, 7th Mo., 8th, 1739.

DEAR SAMUEL,

..... Be assured, I think both carefully and affectionately often of thee and thine; yet I more praise

that gracious power, which hath shown such mercy to us in raising thee as from death, and is mercifully pleased to regard thee amongst his children, for thy own salvation, and, I hope, others' good, than too much rejoice in creaturely esteem, though I am reverently glad of thee, and have some comfortable hope that the Everlasting Father will help thee to remember his mercy to thee, so wisely, and with steady fear and care, that he may be pleased to continue his regard to, and help thee, in his fatherly goodness and living law, to live, every way, to his praise, and then it will be in a renewed sense of self-nothingness, and that *He* must do all that is truly well done, both in, by, and for us, and must have all the glory; so be it, saith my spirit, for ever and ever.

My salutation is truly affectionate and loving to you all, my dear and loving sons and daughters, hoping as well as desiring all your health and comfort.

JNO. FOTHERGILL.

DOCTOR FOTHERGILL TO HIS BROTHER SAMUEL.

London, 7th Mo., 15th, 1739.

I received thy acceptable letter along with dear father's, both which came very seasonably — I was wanting to hear from you both. I wonder not at the tenderness thou expresses in thine; whilst he was here, my heart was filled with thankfulness, not only for such a parent, but also that I could see some marks of that treasure of goodness, which it has pleased divine love to place and treasure up in his soul. The wisdom of his conduct, his uprightness and humility, often affect me, and make me wish, "*Oh, si ut alter ab illo!*" Well, let us incite each other to a more close regard to that power which can make us in some degree like him; we shall then perform the duty we owe to each other; and may divine goodness make us instrumental to each other's advancement in the way to perfection, by often inclining our hearts to stir up the pure mind in each other.

Thou art nearer the bright day than I am — thou can act more regularly, as having more light. I wish to possess my soul in patience, and follow after the footsteps of the holy flock.

I. F.

Early in the year 1740, Samuel Fothergill was engaged with certificate in a religious visit, in the north of Yorkshire and Durham. Whilst on this journey, he met, at Lancaster, with James Gough, of Ireland, in whose journal the circumstance is thus mentioned—"Here I met with Samuel "Fothergill, then young in the ministry, but even then "appearing with that solemnity, brightness, and gospel "authority, as gave Friends lively hopes of his proving, as "he did, through the successive stages of his life, a bright "and shining light; a vessel of honour indeed; of eminent "service in the church of Christ. The public service of the "quarterly meeting fell to the share of us who were young, "though many weighty, experienced ministers were present; "and, our good Master being with us, it proved a refreshing, "satisfactory, and edifying meeting."

SAMUEL FOTHERGILL TO HIS WIFE.

James Wilson's, near Sedbergh, 3d Mo., 21st, 1740.

.....Well, dearest, let us be easy in separation, and truly given up to the disposal of the great Master; and I hope he will bring me home in peace, when this parting must give way to, I hope, a joyful meeting.

Things here afford a melancholy prospect, in respect to that life and greenness I expected to have found, though I am favoured with a very agreeable companion this week, but I fear I cannot have his company forward. It is Amos Robinson, father's late companion to London. We have had meetings appointed for every day, except 7th day. I hope, after first day, to pass away pretty quickly towards

Durham, but cannot as yet see when I may set my face towards home. Oh! that I may be enabled, though in much weakness, to get onwards, so as to discharge my duty; that low times of much want may not be renewed oftener than times of strength. But these meetings are suffering, bowing times. A strange deadness prevails. On first day last, had a pretty good helpful opportunity at a general meeting; but it is soon lost by the succession of hard, dry seasons. Thus have I abruptly hinted at my case one way. Yet I trust in the great Helper and Deliverer of his people from under oppressions. As to my body, it is through mercy very well.

S. F.

SAMUEL FOTHERGILL TO HIS WIFE.

Carr-End, 3rd Mo., 25th, 1740.

I am through mercy very well in health, and pretty easy and quiet in mind, in a good degree of a sense of being in my place in this journey thus far. I heartily wish I may so watch as to experience renewedly the manifestations of the divine will in respect to my duty, and suitable help to the performance thereof in an agreeable manner, to the honour of the Great Master, the edification of the church, and the peace of my own soul.

Well, my dearest, remember me when it is well with thee, for I find a prospect of hard, dull, heavy work; the seed is oppressed in many, and the well of life is oppressed with rubbish; though here and there are fellow-labourers, joined in heart and soul for the advancement of the glorious name; a remnant of such I met with yesterday, which helped me out of a very low place—a place of great want—and in some good degree renewed my strength.

My love flows strongly towards thee—that love that absence doth not diminish, nor separation lessen.....

S. F.

SAMUEL FOTHERGILL TO HIS WIFE.

Malton, 4th Mo., 20, 1740.

After a fatiguing week, I now find a little opportunity to write to thee. I have had meetings at Newcastle, Shields, Sunderland, Shotton, Stockton, Yarum, Yatton (Ayton), whence over the moors to Whitby, where, on first day, had two large and powerful meetings among that high exalted people; but renowned be the name of the ever excellent Being, his eternal power was over all, to the breaking some rocky, adamantine hearts, and to the comforting of the true travellers. Next day I was at Castleton, which is Luke Cock's meeting. I spent an hour with that emblem of innocence, and in the afternoon rode ten miles, to the house where the ark resteth, *i. e.*, John Richardson's, who went with me next day to Pickering, and I went back with him to his home. On the following day was at Kirby meeting, which is the meeting to which that man of God belongs. It was a very heavenly season. Oh! let it be for ever remembered by all that partook of the benefit of it. The good man said they had always good meetings, but this was a very extraordinary one. The life of truth arose wonderfully, and that Father in Israel, John Richardson, took me home, where we sat up until almost daylight. We then repaired to our respective lodgings; but soon after five in the morning he came and sat by my bedside, and, though weak and very poorly, would accompany me ten miles to this place, and have here parted in mutual tenderness.

My soul admires the goodness of God. His words are faithful, just, and true, helping through depressing and trying times in many places; but the best are reserved, to recover my drooping, wounded soul; blessing and honour be to him who lives and reigns for ever and ever.

S. F.

In this year (1740), John Fothergill, though under much bodily weakness, attended the yearly meeting in London, wherein, at the desire of his brethren, he gave a concise but instructive account of his late visit to America, the state of Friends, the increase of the Society in some places, and its declining state in others, with the causes which had most obviously contributed to produce this. He observed, that as the elders of the people were preserved in freshness and zeal, under a diligent care for the growth of spiritual religion, truth increased, good order was preserved, the discipline kept up, and the youth, in many places, tender and hopeful. On the contrary, where those who were of the first rank, both in respect to age and situation in life, declined in their religious care; where the Spirit of this world suppressed the tender desires after riches of a durable nature; there, weakness, disorder, and unfaithfulness were too obvious, and a daily decay of real piety, as well as of numbers, prevailed, to the grief of the honest-hearted, and the loss of those who unhappily suffered this corrupting spirit to take place. He pointed out, in a clear manner, some parts where these effects appeared, and the deep sorrow which attended him when amongst those whose conduct occasioned these consequences.

In the latter part of the year 1741, he visited Friends in several of the northern counties. The following letters were written about the time of these engagements.

JOHN FOTHERGILL TO HIS SON JOHN.

9th Mo., 27th, 1740.

I have been, and am, through merciful favour, preserved in usual health, and attended with best peace and comfort in our heavenly Father's goodness, though in the manifest appearance (as I have often looked at it many months) of a severe, threatening time of distress, in divers cases, to this nation; and if we be not quickened and excited

hereby to diligence, in seeking to lay hold of eternal treasure, the love and favour of the blessed, infinite Rock and Fountain of all good, we shall be more inexcusable than others of mankind, who know not so well and clearly where and how to seek happiness and refuge indeed; which I often inwardly long and breathe in spirit we may lay suitably to heart. But after this little hint of what is much with me, I shall take notice of some of thy remarks on thy late journey (into Holland and Germany), and first tell thee, thy account of those people called Mennonists, and Moravians (as I suppose they call themselves), exactly agrees with my secret and settled idea of them; for I believe both, and the latter especially, have had, in some measure, their eyes opened, but they set man to work, to form and imitate religion, and to build, without digging properly to find the Rock; yet many, from their pious intentions, make a shew for a time, and some good may turn out of it: but it is a matter to be lamented (as I have very often thought) that there should be, as it were, an universal and continued propensity prevailing, amongst the Germans especially, to run away with speculation, and thereby so many valuable springings and glimpses of the heavenly day should have yet brought forth or produced no more durable fruits, in experiencing salvation in reality. But it ever will be true, no following Christ acceptably, without submitting to the cross, which hath always seemed to me to be the place at which that country-people in particular, as almost all nations in general, have miscarried. May the plough of God take more effectual hold amongst them, is my heart's desire. And may this consideration strengthen thee in fearing, and even loathing, a sort of living and delighting, or being at ease, in barren speculation, even upon best things or principles; but be still more and more animated to seek daily bread from the everlasting Father's own hand, who will hear and answer in due time the sincere and patient, though hidden cries for it; and thereby such will grow in the living Root, and bear fruit in due season, to the Father's praise and honour.

..... But above all, my longing is for thy spiritual access and enlargement in the heavenly pastures, under the leading and putting forth of the one heavenly Shepherd, which I still hope, as well as often humbly breathe for, on thy account, being well satisfied of thy sincere desires, which, if properly retained and carefully cherished on thy part, I cannot but comfortably hope, heavenly Help will mercifully regard: so be it. Amen.

J. F.

JOHN FOTHERGILL TO —— ——.

9th Mo., 6th, 1741.

..... I cannot lose hope, nor almost full expectation, but that the divine power, which can do all things, will one time or other mercifully help thee, if thou labour in watchfulness and patience, to look to him for salvation, in true diligence, sincere resignation, and holy, humble trust; and that he will refine, through various manners of dealing, and distressing dispensations, his beloved sons, whom he would make chosen vessels in his house; and with such an eye I believe he hath looked upon thee, somewhat like as upon Jacob, when a stone was his pillow; yet the Lord of all power and majesty was in that place, though Jacob knew it not. And so have some others been made witnesses that he in mercy and gracious goodness was even working in and near us, when sometimes the heavens seemed like brass, and the earth like iron, and fear and sorrow surrounded. Thus he hath and will winnow and refine, and will shew that none else can save, and yet that he forsakes not those who would have no other God but him, the ever-living and all-powerful One, everlastingly worthy to have all our hearts, and to be trusted in, waited for, and praised for ever.

A measure of his glorious love and mercy covers my heart at this time, and bows my spirit in humble worship to his most worthy name; but I cannot express, like many others,

according to my views, and must therefore leave what I have hinted, for thee to gather the substance as thou art capable. I am as well in health, through merciful support, as I have been many years, and was favoured with help from the best hand, in the little journey through the northern counties, to as much humbling gladness in the Lord as I have almost ever known; though we met with several afflicting cases, besides the common heaviness, or want of proper hunger, which is, more or less, almost a general hurt.—I had the good company of Michael Lightfoot most of the time.

J. F.

JOHN FOTHERGILL TO HIS SON SAMUEL.

Darley, 10th Mo., 10th, 1741.

As you, my truly beloved sons, with your dear wives (whom I sincerely value), are much in my remembrance in love, which begets near care and living breathing for your growth in the saving knowledge of truth, that the Father of all mercies and true good may be your shepherd, and help you to live to his praise; as this is almost all I can do for you, and is often comfortably renewed with me, so I now and then want to let you know I have you thus and often in mind..... I am rather cheerful in my mind about thy having drawings towards London, and hope it may be made serviceable, as thou walks watchfully, and acts in humble care to be an instrument and servant directed by Christ, and rather be within than exceed. Remember thy temper is active; keep fear, therefore, out of meetings and in meetings, for the Lord will help, and honours those who truly seek his honour, and therefore carefully attend upon him for food, and fresh help to do his will from day to day: thus may thou be so directed and enabled, that ancient and everlasting life may more and more be known among the people; then will the Lord God be worshipped, and have the praise, who is worthy, worthy, worthy for evermore.

I think, if thou be under no obligation otherwise, that John Hayward would cheerfully entertain thee, and I know not of a more worthy place; but they are not great *shewers* of kindness, but *real*, where they meet with worthy objects.

My last little journey was made by truth very satisfactory, though very unpleasant circumstances are to be met with, particularly in Cumberland; yet there is a people in that county waiting for best help, and worth labouring amongst. I expect to be much about home this winter, but I grow to expect I shall see Ireland once more, but it seems not very near.

I must stop my pen, though love would still run on, and I hope will often live and move towards you. I will only add now, that I hope Joseph is yet alive, and I breathe with earnestness in the allowance of our Father's love for him and his dear wife, that they may be helped to sanctify the Lord of all power and goodness in their hearts, and carefully wait that the pure seed may not be hindered by visible things, but bear fruit to the glory of the mighty Husbandman, who surely waits to enable thereto.

So fare you all well, dear children, in devoted pursuit of heart to be obedient children of the Lord God, saith your nearly loving father,

JOHN FOTHERGILL.

In 1742, after visiting Friends in Oxfordshire, he again attended the Yearly Meeting in London, wherein the same lively zeal which, under the guidance of heavenly wisdom, he had often before manifested on these solemn occasions, for the prosperity and growth of truth and righteousness, was again conspicuous.

The concern of mind which he had for some time felt to visit Friends in Ireland, was now matured, and was communicated to his son in the following letter.

JOHN FOTHERGILL TO HIS SON SAMUEL.

London, 4th Mo., 5th, 1742.

I have had a desire to impart some thoughts to thee relating to a visit to Friends in Ireland. I remember thou once queried of me if I had any thing of that nature before me, and though I could not say I had not, it seemed not then to be fully clear to me, and though I had not much inclination then to inquire the reason of thy question, I was led to think thou might have found something on thy mind of that nature, which induces me now to acquaint thee that I believe such a visit is now become my duty, and also that the time draws near; so that if it continue before me as it has done, I think to be forward about the latter part of next month, and I see not but thy company would be truly easy to me, if thou apprehend such a concern to be with thee, and also ripening as to time, which I would have thee to consider; and if so thou find it to operate, there may be the more strong ground of hope our going together may be sanctified to us and our friends. Meet me at York with a few lines in answer hereto.

J. F.

Samuel Fothergill having some prospect on his own mind of a visit to Ireland, received this proposal with much satisfaction; the offer of the company of his venerable father, and the prospect of travelling with him in such an engagement, were truly agreeable. But, in the exercise of that care which is so indispensable, to wait for the right time, as well as for the right authority, to proceed in such engagements, he believed that the proper time for him had not arrived, and therefore, notwithstanding the strong inducements which the proposal included, he declined it; and *his* visit to Ireland did not take place until the year 1744.

Some account of his father's visit will be found in the following letters.

JOHN FOTHERGILL TO —— ——.

Chester, 6th Mo., 1742.

My hands and thoughts have been busy in hastening to discharge myself of this debt to Ireland, and I now hope for a passage thither the first suitable wind. I am but in a low and heavy state of mind, and should be very doubtful of being helped to live and act properly, but that a grain of faith is preserved, which hath heretofore often stayed my mind in patient waiting, till merciful supply of food, and ability to labour again, hath been experienced from the all-sufficient and only rightly relieving Hand; and here is my centre, in reverent trust, where, as we endeavour steadily to keep, duly attending for fresh help, that we may be what we are, through the grace from on high, I believe we shall not be neglected or forgotten of the all-knowing Fountain of every good thing.

J. F.

DOCTOR FOTHERGILL TO HIS SISTER.

London, 6th Mo., 28th, 1742.

I have received a letter from dear father, from Dublin; in it he acquainted me that he had a short and easy passage over, and was then pretty cheerful. A friend who saw him at Dublin, and is since come to London, gave me the pleasing account that his Great Master had eminently favoured him with his presence in several meetings, at which the friend was along with him. The need there is of such labourers everywhere, makes me cheerfully resign him to so hard a service as he must undergo in that country; but that wisdom and strength which attends him from above, I hope will support through it all, as well as direct. Oh may we, dear sister, more and more seek our father's God! his favour to us will be all we want, and having him for our portion, nothing necessary can be withheld. I every day

more affectionately esteem the best of parents, if I grow better myself, and I cannot without tears call to mind his more than paternal concern for our welfare. ..... I have nothing so much in view as to contribute all in my power to the relief of those that want it, in the way of my profession, and to the happiness of those whom I am so nearly interested in, as my father and his beloveds. It gives me sometimes pain to think that, according to the common period, one-half of life is nearly spent, exclusive of any accidental blow, and I not better provided, either for this life or another. But I hope to cherish the thought, and make it my chief endeavour, to secure the last, and to be content with whatever may be my lot as to the first.

I. F.

JOHN FOTHERGILL TO ——— ———.

Mountrath, 1742.

..... I have kept closely stirring along, and much employed, to answer the end of my coming as diligently and honestly as I know how; which, through continued merciful help and renewed supply, hath been hitherto as well, or rather better borne, as to the body, as well as in the chief respect, than I dared to hope for, and I am thus far thankfully easy on my own part, though, through deep labour, and at times much sorrow; yet I am glad I am here, because of the blessed favour of help to pay this visit, and also in that I am sensible of the strong extendings of gracious regard to this nation, and even that the dead may hear, and be made to live.

..... Thine was very acceptable, being accompanied with a relish of religious as well as natural love and nearness, which both comforts at present, and increaseth reverent trust in, and regard to, the almighty Source of all our good and true help, who hath hiddenly, yet mercifully, cared for us many ways, and requires our consideration as such, in order to encourage and instruct, in humble confidence, yet with

watchfulness towards him, that he may be our Shepherd through time, and his glorious name may be renowned here and for ever. Bear with me, dear son, in thus reaching towards thee in the living sense of mercy, the staying comfort whereof is highly worthy of our secret notice, and solid commemoration. .....

I have been round the southern parts, and am now near the middle, going northward, and hope to be at Dublin at the half-year's meeting.

J. F.

After his return from Ireland, John Fothergill continued much about home, visiting the neighbouring meetings as his health permitted; this grew more precarious, and the winter proving a severe one, he was prevented from going much abroad. His care, nevertheless, for the prosperity of truth, was as fresh as it had ever been, his own inward strength being graciously renewed, as he often, with reverent thankfulness, expressed; and for the preservation of his absent family, and their increase in divine experience and steady progress in the paths of humility and dependence, his soul was often deeply engaged.

JOHN FOTHERGILL TO FRANCES HENSHAW.*

Darley, 1st Mo., 12th, 1743.

I had thee so much in remembrance in a loving care and sympathy, that I had thought of writing to thee again

* Frances Henshaw, afterwards Frances Dodshon, was born near Leek, in the year 1714. Her parents possessed a considerable estate; she received an education according to her station in society, and was of good understanding. About the twentieth year of her age, she was convinced of the principles of Truth as held by the Society of Friends, with whom she was received into religious membership. So full and powerful was the conviction, that even in the many deeply trying seasons through which she had to pass

before I received thine, which may truly be called a lamentation, and would render thy case very lamentable, but that I am fully persuaded Almighty and merciful care and succouring regard, from the infinite Being of goodness and mercy, is nearer and more regardful of thee, to stay and protect thee, than thou at present seems to apprehend; which revives my hope, if thou can but labour with some diligence to be quiet and reverently resigned, and endeavour to overlook the too much teasing thyself about false accusations, by which the enemy would deject and destroy thee, I still hope, with much quietness, that the day of salvation will by little and little dawn, and light and life spring up to thee again; for I cannot think there is so much wrath and judgment upon thee from the God of mercy as thou would, as it were, pull upon thyself in thy tender fear, and the evil disturber would work thy sinking temper, in this time of trial, to fear and conclude: this is my real and steady hope and thought about thee, though I know it is hard to be quiet, and to retain any lively hope in the truly loving soul, when the Beloved hides himself indeed; but clouds of witnesses bear testimony to the abundant mercy to humble seekers, and even to the loathness of Goodness to forsake poor man, but still more contrary to his gracious goodness, to cast off one that hath been and is desirous to follow him with full purpose of heart, as I believe is truly thy case; and if thou be but kept reasonably still, and somewhat cheerful (as very much otherwise would not be of service, but might rather offend),—for in the most stillness we can get to, is help and strength from the mighty Helper experienced,—

during the course of her life, the foundation of these principles in her mind, as she often expressed, could never be shaken. Soon after her convincement, she was called to the work of the ministry; she laboured much in the exercise of this gift, and travelled extensively. She had to pass through many afflictions, both spiritually and temporally. She lived to an advanced age, and died in the 8th Month, 1793.

I say, if thou so labour to be kept, no reproach will attend it, but what will in due time, by best wisdom, be removed.

With respect to going to Grace Chambers', I am pleased with the invitation, and think thy being there awhile may be of advantage both to thy health and otherwise, for she is good and wise company: all that I hesitate about is, lest thy being there should be a means of exposing the case, to thy future detriment, further than one could wish, because all people are not wise; but I seem not to fear but thou may live to see clear weather, and the light of divine life upon thee again; but reverent stillness in mind, as at the footstool of the great knower of all our thoughts, as well as words and actions, I cannot but beg for thee as much as ever thou canst for thyself; and although I should be pleased to see thee, I see little probability of its being useful, nor can I ride much without great difficulty; but whether I see thee or not, my very soul steadily longs for and bears with thee, and almost believes I may live to see thee cheerful in the Lord, or at least that thou wilt live to be so, by the help of that eternal, most gracious Power which ever brings into a right mind: thus mayest thou be regarded and helped, and so farewell, my friend, beloved for the Father's sake.

Thy sincerely affectionate Friend,

JOHN FOTHERGILL.

In the spring of 1743 his health and strength were much reduced, yet, though with some difficulty, he attended, in the 6th month, the General Meeting at Pickering, which was to him a favoured season, and he was well satisfied in having undertaken the journey. These meetings, which were held once a year, were commonly very large, and held in an open place, to which some thousands of the neighbouring people used to resort: on this occasion they behaved attentively; but they did not always comport themselves so well.

He continued very weak during the winter of 1743, getting but little out, and scarcely able to converse with those friends who came to see him at home; but his fervour of mind, and love towards the best things, abated not, but remained undiminished. And, in addressing at this time one of his friends, he says, "Though I am more than a little "afflicted in body, yet I am not forsaken of the everlasting "Helper..... In a renewed consideration, and in a degree "of the sense of his manifold mercies, and fatherly regard "and succour hitherto, my heart worshippeth his name, and "greets thee in love and true well-wishing."

CHAPTER VI.

After the return of Samuel Fothergill from his visit to the north of Yorkshire, in 1740, until he went into Ireland, in the year 1744, there is but little left on record of his services, and only few of his letters.

In 1741 he attended the Yearly Meeting for the northern counties, held at Kendal, and also the Yearly Meeting in London, and in the autumn he visited some parts of Lancashire and Cumberland; soon afterwards, he had a certificate to pay a visit to some of the southern counties, and to the city of London, and spent the winter in this engagement.

SAMUEL FOTHERGILL TO HIS WIFE.

Carlisle, 6th Mo., 5th, 1741.

..... I am preserved in a good state of health, through hard labour, having had as many meetings as days, hitherto, since I came into this county, and, through the support of Providence, I am so far sustained; and this I can with reverence and trust say, I never hitherto experienced, in my travels, the opening, sustaining goodness of the Great Master to such a degree: have this day had a large, open, and precious meeting at this place, with Friends and others from several parts of the county, (it being the time of the assizes,) for which, and manifold other mercies, my soul ascribes glory, honour, and high praise to the Rock of our strength; and in this holy love and life my soul salutes thee, and longs for our preservation in all lowliness and humility.

I would fain return, with the sheaves of peace in my bosom, and fully clear myself before I return, which will be longer than I expected.

S. F.

In 1742 he was engaged with some other Friends, by appointment of the Monthly Meeting, in a religious visit to the *families* of Friends within that meeting.

The prospect of religious duty in a visit to Ireland, which had for some time been upon his mind, had continued, and believing that the right time for the performance of it was arrived, he proposed it to the Monthly Meeting, and, with the certificate and unity of that meeting, he embarked for Dublin in the second month, 1744, and had a good passage.

The following are some of the letters written during this visit: one of them appears to be an answer to some individual who had applied to him for spiritual counsel; the applications of this nature which he received were frequent.

SAMUEL FOTHERGILL TO HIS WIFE.

Dublin, 2d Mo., 27th, 1744.

On my arrival I came up to this city about eight, and went to meeting at ten; it was very satisfactory; the goodness of the Great Master was evidently manifested, to the abundaut encouragement of my mind; it was as a seal of my commission hither, and very much encouraged me.

..... I would have thee be entirely easy on my account; I hope that I am right in this concern, and that He that has called me will preserve from every danger; sufficient is His power to keep us both in our respective situations.

The Papists here are quiet, and profess an attachment to the government, by their observing the late fast in a solemn manner. There are fourteen French ships in this harbour, all seized upon by the government; and two at the Isle of Man.

..... Through the mercy and kindness of the Almighty, I have my health pretty well; the closeness of the city is inconvenient, but I soon leave it. The opening, enlarging power of the gospel has not been wanting, but has flowed with renewed evidences of my being so far right.

On the 18th, there was in this city the funeral of a Friend,

a banker, which was attended by the greatest concourse of people I have ever seen upon the like occasion,—a strange mixture of folks,—lords and Jesuits, merchants and parsons, &c.: but the mighty power of God was revealed over all: to His worthy name be the attribute of praise for ever!

On first day last we had a large meeting in the forenoon, and near the close of that meeting, arrived our dear friend, Eliz. Shipley, and her companion, after a tedious passage of nearly five days (from Liverpool). We were five strangers, but none appeared: J. G. took up two-and-a-half hours in one sermon, the longest (but not the best) I ever heard, to the great uneasiness of Friends. Very great is the danger of that highly-called youth.

The meetings, during the course of this National Meeting, have been attended with the evidence of divine favour.

S. F.

SAMUEL FOTHERGILL TO —— ——.

Dublin, 2d Mo., 1744.

If this letter should come to the hand of the person from whom I received one last night, know, oh distressed soul! I am sensibly touched with thy state, and should be thankful to be instrumental in delivering thee from the gall of bitterness thou seems at present closely beset with. I wish reflections upon the nature and necessity of solid religion had more place in the minds of our youth; sure I am it would tend to their great and lasting good, for in it is the happiness of the reasonable soul, and in its due regard to its dictates. Oh! that in this the day of thy visitation thou might be wise in heart, and give up to the sword that which is for the sword. If there was a willingness to be divested of every beloved, inconsistent with the will of Him that hath called thee, thou would experience more help, and a gradual removing of those things that interfere between thee and the joys of God's people. The sins of all mankind must come to judgment, either here or hereafter; and they are

happy who have their sins go beforehand to judgment, and submit thereto; in their humiliation, their judgments are taken away. I never knew right peace but in submitting to the exercise of the righteous judgment upon the offending part in my own soul. Now, as the mind is brought to this submission, hard things are made easy, seeming impossibilities are made possible by the power of God, and the poor soul triumphs in the power of God revealed for its health and strength; and one thing after another is put off that hath separated from good, and the soul ariseth gradually in the image of Him who hath called it. I not only pity thee, but, in the love of our heavenly Father, my soul is baptized into a sense and feeling of thy state: I sympathize with thee, and come down as into Jordan with thee, oh poor soul! and a living faith ariseth in my heart for thee, that, if thou be truly submissive, and attend to the word in thyself, the day will shine forth more and more to thee.

Oh! be not afraid of looking inward; there is a merciful God there. Spread thy cause before him, and he will hear thee; for he hath arisen for the piercing cries of the poor and distressed, and ever will arise; and, my friend, let divine approbation be the standard and measure of thy conduct. Alas! what is man (whose breath is in his nostrils, here to-day and gone to-morrow, a poor short-sighted creature), that apprehension of censures from such a creature should deter any from a religious pursuit of those things that make for his eternal happiness; therefore, look above these considerations, consult not with flesh and blood, but freely give up to the holy visitation. Remember the footsteps of the holy Jesus and his companions, and the tribulated flock of God in all ages: the difficulties in the way are for the trial of our faith, and tend to our advantage. What can the world do for thee, in that solemn period of death? Can it give thee peace of mind? can it deliver thee from the judgment of God? No, far from it. Oh! therefore, that thou may be induced to submit to that work thou hast known to be begun, great is the mercy of God to penitent returning

sinners, of whose abundant mercy I am a witness. Prefer his favour, therefore, as thy chiefest joy—run thou the celestial race that is set before thee—despise the shame, endure the cross—glorious is the recompense, and weighty is the crown—it is a prize worth contending for, and oh! saith my soul, that thou may obtain it; and, inasmuch as this is the day of God's renewed mercy to thee, join in with it, lest thou become a cast-off for ever, and lose that sense thou now hast on thy understanding: I much fear thy safety, if thou submit not in this renewed reach of love; oh that I could take thee by the hand, and lead thee forward a little! my soul is bowed on thy behalf, that thou may be blessed with a turn in thy soul to God; I recommend thee to the guidance of the Holy Spirit in thyself; mayst thou attend to its direction, and, with the perfection of love and resignation, wait for the manifestation and production of a holy birth in thy soul. Thus having offered, in an abrupt manner, what seemed on my mind for thee, I remain, in the sincerest manner, thy affectionate, sympathizing, and concerned Friend,

S. F.

SAMUEL FOTHERGILL TO HIS WIFE.

Lisburn, 3d Mo., 9th, 1744.

..... The day on which I wrote my last to thee, was held the concluding meeting at Dublin, to good satisfaction; next day I went to Drogheda, twenty-two miles, and had a meeting there on first day; ten or eleven Friends came with me from Dublin, and divers sober people of other persuasions came in, and Truth was exalted over all. I went thence to Dundalk, and next morning to Rathfriland, and had a small meeting there, and then fourteen miles to Lurgan that night, which was a hard day's work. I rested at Lurgan on the 1st, had a meeting there on the 2nd, and at Moyallen on the 3rd, where the neighbouring gentry came in, and several clergymen, two of whom dined with me at a Friend's

house; the Lord's power was that day magnified, glory be to his worthy name. On the 4th instant went to Ballyhagan, where was a large meeting; returned to Lurgan, and rested there one day; on the next, being the first of the week, went to Ballinderry in the morning, where was a mighty large meeting of Friends and others: I went back to Lurgan, where was a still larger meeting in the evening. It was a day very shaking to the body, but my soul renewed its strength, in faith and experience of continued regard. The next day had a meeting at Hillsborough—few Friends, but many others, and some of the greatest rank in the neighbourhood. Yesterday I had no meeting, but there is one appointed for to-day.

Thus far truth has favoured beyond my expectation, and as there seems a very great openness hereaway, I dare not suddenly leave the North; and, on the other hand, I am cautious of appointing meetings too fast.

Friends here are very loving, and unfeignedly willing to do anything that lies in their power for me, and, apprehending me to be tender [in health], are careful to an extreme lest anything should ail me. My landlord, where I now am, a worthy, innocent elder, has been with me in most meetings I have had, and proposes to accompany me through the greatest part of the nation, which will be acceptable to me; he was over with Michael Lightfoot; his name, Robert Richardson.

S. F.

SAMUEL FOTHERGILL TO HIS WIFE.

Charlemont, 3rd Mo., 18th, 1744.

..... My present business is to look to my concern here, and the faithful discharge of it to God, the people, and myself; and, living praises to Him that is mindful of his servants, I may say he has not hitherto failed me in this journey.

We had a pretty large meeting at Lisburn, and though

things were heavy amongst them, yet Truth rose, and we were favoured: the next day I rode twelve miles to Antrim, where we had a poor little meeting; rode twenty-two miles to Ballinacree, where we had a hard, though pretty satisfactory meeting next morning, being first day; in the afternoon went to Coleraine, where was a large meeting; many people of rank within several miles came to it, and the Lord owned us by his mighty power: may that day's favour remain always in my mind. Next day went twenty miles to Grange, where we had a poor, heavy meeting; on the 16th to Toberhead, where we had a good meeting; yesterday rode nineteen miles to this place, where this day the Lord singularly owned us by his power and presence, to my great admiration and thankfulness. I know not how I may fare in the rest of my journey—I leave that; but I may say of a truth, the evident favour and power of God's Truth has hitherto wonderfully helped me, and my health hath been, and yet is, mercifully preserved.

My love to all enquiring friends in Penketh meeting, in earnest wishes for their prosperity in the glorious truth of our God. May they gather to the eternal refuge of the people of God, and therein be preserved to the end. My mind calls many of them to remembrance with gladness, and humble yet fervent breathing that they may be gathered to the glorious Shepherd, whose pastures are sufficiently capacious to hold thousands more than yet inhabit them;—the fountain is inexpressibly open and free, and oh that there were a steady thirst after it!

My heart is renewedly touched with the love of God; in *that* I am bound up with thee, and near thee, in an indissoluble covenant; may our dwelling be evermore in it, so shall we be helps one to another.

S. F.

SAMUEL FOTHERGILL TO HIS WIFE.

Limerick, 4th Mo., 5th, 1744.

On seventh day, the 19th ult., the Province Meeting began at Ballyhagan; on the next day was a very large meeting there, and, what was still better, a good meeting; the ancient testimony of light and grace opened. John Turner opened the meeting, and it concluded well; the hearts of Friends were comforted one in another.

On the 21st, rode sixteen miles to Castleshane, and had a meeting there that day, very poor and small. The following day I rode to Cootehill, twelve miles; had another small meeting there: rode the same evening to Ballyhays, six miles, where I had a small meeting on the 23rd. On the 24th I rode to Castlebarr, eighteen miles; had a small meeting there: thence to Moate, thirty-nine miles, and was at the meeting on first day, which was pretty large, and the same evening I went six long miles to Athlone. On second day I went ten miles to a meeting in the province of Connaught, and returned the same evening to Athlone, where I had a large meeting in the Assembly Room, to good satisfaction.

..... Very great hath been the Lord's goodness, and eminent his power, that hath often attended me in this visit. I sometimes think something is to be met with that will try me thoroughly, and oh that I may keep to the Rock of the righteous generation, who is able to preserve, and likewise sufficient, where the mind honestly rests upon him.

I am glad thou art easy in mind in my absence; the Lord of heaven and earth keep us both in the way of our duty to him, resigned and submissive. The state of the Church is very low in many parts of this kingdom, and meetings so dull and heavy that nothing but the weight of the powerful word itself, and that manifested in an extraordinary degree, can reach to them, and this has been near from day to day.

Think not that I am puffed up with the abundance of the divine favour; I am, through mercy, awfully humbled and

bended in mind, to acknowledge gratefully the favour of Heaven, and to consecrate the gain of all to the Lord. May reverence and fear possess my soul for ever!

S. F.

DOCTOR FOTHERGILL TO HIS SISTER.

London, 8th Mo., 11th, 1744.

..... A considerable number of engagements have so taken up my time, as even to break in upon those hours which I could always wish to command for retirement, or to devote to proper thoughtfulnes about things of the greatest consequence. But, alas! I have been too much robbed of this for some time past, not indeed by any particular event, but by the general avocations of business, study, and the interruption of company. As I have been favoured with a sight of the danger that attends such a life, I am in hopes sometimes of being strengthened to avoid them. At other times I see no way to shun the precipice, but fear that one day or other I shall fall, and be lost to a sense of those blessed reproofs of instruction which yet, through mercy, at times attend me.

As I can keep more in this place, dear sister, our correspondence will be more frequent, more truly affectionate and instructive; for I know thy lonesome, solitary hours are not spent unprofitably; thou art breathing after an inward acquaintance with thy father's God; and as thou abides in patience, he will come in, and then the night will seem short, and it will be an additional gladness that thou didst not repine when left desolate. Thus let it be our chiefest pleasure to incite and encourage in each other a steady, patient attention to that sacred power which condescends to enlighten, to teach, and to enliven those who thus daily seek for the bread of life. 'Tis seldom, alas! too seldom, that the hurry and cares of this life permit me to practise what I here recommend, with the ardour I could wish.

I. F.

The period was now approaching when JOHN FOTHERGILL, having laboured faithfully and diligently in the service of his Lord and Master, was to be removed from his labours, to enjoy the reward, and to receive, as we may reverently believe, the welcome sentence of "Well done, good and faithful servant, enter thou into the joy of thy Lord."

In the year 1744, though very weak in body, he assembled once more with his friends at the Yearly Meeting in London. He attended the various sittings of that meeting, evidently under an exemplary, reverent, weighty frame of mind, and his company was truly acceptable and useful.

During the summer of this year he removed his residence from Darley, in Netherdale, to Knaresborough.

Feeling a desire to visit Friends of Bristol, and to attend the Circular Yearly Meeting at Worcester, he went, by way of Cheshire and Shrewsbury, into Herefordshire, where he visited Friends generally.

In the Yearly Meeting at Worcester, he bore a noble Christian testimony to the all-sufficiency of that Power which had preserved, supported, and guided him in the way that was right, and well-pleasing in degree; and is able and willing to do the same for all the children of men.

Benjamin Holme was at this meeting, and in his journal thus makes mention of it, and also of the Yearly Meeting for Wales:—

"I went to the Yearly Meeting in Wales, which was held "this year at Glanneedless [Llanidloes]; the said Yearly "Meeting was large and very peaceable, there being a great "resort of other people who were not of our Society; our "friend Samuel Fothergill was there, and had good service "for the Truth. I was at the Yearly Meeting for the seven "Western Counties, held this year at Worcester; our friends "John Fothergill and his son Samuel were there; also "Josbua Toft and Benjamin Kidd; the meeting was large "and peaceable, and Friends were favoured therein with the "enjoyment of divine goodness."

From Worcester John Fothergill went to Bristol and Bath,

visiting the various meetings of Friends, and was helped to labour faithfully, and in much plainness among them.

He left Bath in the beginning of the eighth month, and travelled home by easy journeys, holding meetings as opportunities occurred.

After his return from this journey he seldom got out, even to his own meeting, but continued visibly to decline. In a letter to his son John he mentions, that though in this journey his natural state was but feeble, and attended with divers difficulties, yet he was not doubtful but he should be assisted, in mercy and favour, to discharge himself of the debt (which had seemed to grow and remain upon him, the way he was going), to such a degree as to return in holy quiet; and adds, "I ask no questions farther, but to be "helped to live to the ever-living Being, the little time he "may suffer me to continue on this side the grave."

JOHN FOTHERGILL TO HIS SON JOHN.

..... As I have no dependance on human assistance but from thee, nor any correspondence which affords me like comfort and satisfaction, I must beg thy frequent remembrance, and to hear from thee as often and freely as leisure will permit; and be assured, my hearty, careful desires for thee, in every true good, not only is enlivened by the strong ties of nature and affection, but are more riveted and strengthened by many a gracious spring of living goodness from the almighty Helper of his people, who have trusted in him, and feared him. Thus, dear son, farewell; farewell, saith thy affectionate father,

JOHN FOTHERGILL.

"With these affecting expressions," says Doctor Fothergill, "ended a correspondence which afforded the strongest satis-"faction that anything in this life could yield." The letter was dated the 15th of the 10th month, 1744, from which time he gradually declined till the 13th of the following

month, when he peaceably expired, leaving to his family and friends the comfortable assurance of his being gone before, to enjoy that unmixed happiness which is the portion of those who prefer a conscientious discharge of duty to God, their families, and the world, though attended with labour, anxious care, and solicitude, to all the false, though gilded pursuits, which the spirit of deception throws in the way of mortals.

His remains were honourably interred in Friends' burial ground at Scotton, near Knaresborough, the 15th of the 11th month, 1744; many friends attending on the solemn occasion. He was aged 69 years, and was a minister nearly 50 years.

His testimonies were awakening, sound, and edifying, delivered in the demonstration of divine authority, for he handled not the Word of God deceitfully, nor endeavoured to please men; and as he waited to be endued with wisdom and power from on high, so was he enabled to speak to the conditions of the people.

He was a man zealously concerned for good order and the discipline of the Church, and was remarkably qualified for the management of its affairs, being of a quick apprehension, an extensive capacity, and deep judgment, and could express himself aptly, copiously, and strongly; and as he diligently attended the various meetings for discipline, so he was of peculiar service in them, approving himself a wise and able counsellor, faithful and just to God and man.

His conversation was exemplary, being humble and sincere, doing the work of an evangelist, and giving proof of his ministry, in patience, temperance, vigilance, and fortitude; enduring afflictions, and using the things of this life with moderation.

Several of the following letters have reference to the event of John Fothergill's decease.

ALEXANDER FOTHERGILL TO T—— L——.

Carr-End, 11th Mo., 1744.

I have for some time had a desire to give thee an account of the decease of *thy* friend, and *my* near and worthy father, John Fothergill, who departed this life on the morning of the 13th of this month, being the first day of the week.

His natural body hath been visibly going to decay these several years, though he has been willing to shew more care and attention to it of late than formerly; the reason he gave for this was, that he might be the better able to discharge some services that he seemed to have before him on Truth's account; in the discharge whereof he frequently forgot the declining state of his body: thus of late he hath returned home, inwardly cheerful and easy in his spirit, yet the poor outward frame reduced to the lowest ebb: then care and proper medicines were used to recruit it, which was no sooner done than it was again exposed to fresh hardships; his love and zeal for the cause of truth and the welfare of the Church, working upon a generous mind, fully devoted to serve his God and his friends without reserve, carried him faster on than the body was well able to bear.

In his last journey to the West of England, he wrote from Bath that he had been supported to his admiration, and had been enabled fully to discharge himself, and he thought his health had not suffered much, and that he felt as though he had nothing to do but to return home with the reward of peace in his bosom: but the season being very rainy, and he riding every day, brought on an aguish complaint, with a total loss of appetite, so that he was very often sick, and altogether unable to take food.

I saw him twice; he was cheerful and easy in his spirit, and not without hopes to see his friends again; but said, if it happen otherwise, he was content, having so laboured in the day that he was prepared for the evening; and if he

should recover again, it would be no further pleasant to him than that he could be serviceable to truth.

ALEXANDER FOTHERGILL.

MAY DRUMMOND* TO SAMUEL AND SUSANNA FOTHERGILL, ON THE DEATH OF THEIR FATHER.

Bristol, 11th Mo., 1744.

Two days ago the unacceptable tidings of your worthy father's death reached me. Dead! did I say? No! he is not dead, he lived in the eternal existence, and in that has lain down a tender fabric. On his account no friend

* May Drummond was of a considerable family in North Britain; she was convinced of the truth of Friends' principles at Edinburgh, by the ministry of Thomas Story, about the year 1731, at the time that her brother was the Provost of that city. He was one of the principal founders of the Royal Infirmary, and his sister was active in procuring funds from Friends in England in aid of the Institution; the various sums contributed by several Quarterly Meetings remain recorded on a board in one of the apartments. May Drummond had much to endure from her relations and friends, who, being what were considered of genteel rank, were much grieved at her uniting herself to the despised people called Quakers, and were all against her, except a younger brother. She nevertheless continued firm in her attachment to the principles she had embraced, and, maintaining her ground, was, in a few years, called into the ministry. In this she was much engaged for many years. She was a fluent speaker, and very popular, particularly amongst those of other societies, who were much drawn to the meetings she attended, her character and the circumstances of her convincement often exciting curiosity. One well qualified to judge, says, of her ministry, in 1739, "She "has some masculine, nervous expressions; her periods are mostly "regular and just: did she not affect it, one might say she was "eloquent." She died at Edinburgh about the year 1772; but, during the latter years of her life, was not held in the same estimation that she had formerly been.

need to lament; yet nature must have an allowance, and divine favour has indulged us so far as to give us the example, when our great Master shed tears for dead Lazarus. In your grief on this account I truly share; and of the joy that you feel, from the certain knowledge which truth hath communicated to you, of your deceased parent's felicity, I taste.

So many have fallen who have been raised up to be shining instruments, that it cannot fail of being an inexpressible consolation to you to reflect that your worthy deceased parent retained his integrity. No children had ever better example in a father, nor more seasonable admonitions; and he, before his departure, lived to see the desire of his soul, and the prayer he had put up for the salvation of his children answered to his wish, and all his offspring in so hopeful a way, that I make no doubt of his saying with good old Simeon, "Lord, now lettest thou thy servant depart in peace. For mine eyes have seen thy salvation."

MAY DRUMMOND.

DOCTOR FOTHERGILL TO HIS SISTER.

London, 12th Mo., 2nd, 1744—5.

I can say nothing to thee upon the present distressing occasion but what thy own prudence will suggest to thee; we both feel that our loss is great, yet we don't know it to the full; our best friend, protector, and counsellor is no more; it would be unnatural not to grieve. But still we must remember that he is only gone before to that possession where we shall at last arrive, if we tread in his steps; to excite and encourage one another in this race, oh, may it be our constant employ.

Through his care, and the blessing of kind providence upon his earnest wishes and prayers, I am at present in a way of life, that both affords me what I have occasion for, and seems not unlikely to continue so; and whilst it is, neither be afraid of wanting thyself, nor think thou art obliged to me. In this part, while I am able, I will be a father, thy friend

and brother; I should not say I will be these things; it is that good hand that blesses my endeavours, for that dear good man's sake and thine. Brother Samuel has written to me, but very short hints of every thing. Do, dear Sister, take the first opportunity of acquainting me as fully as thou canst with all that has passed since he began to decline, and if any memorable expressions dropped from him in his illness, please to let me know.

..... I find Brother has collected most of his papers, the rest I shall be glad to have, in order that, from those I have in my hands and the rest, I may be able to finish that account which dear Father had begun, partly at my request.

I. F.

SAMUEL FOTHERGILL TO HIS SISTER.

Warrington, 12th Mo., 2, 1744—5.

..... As the common centre of our love is now, alas! removed, I feel the sensible transferring of it to thee. May it mutually increase between us! I am sensible of thy lonely situation,—I view it sometimes with secret and strong sympathy. I strongly hope encouraging goodness may attend thee to dissipate the gloominess and pain that at times must and will be about thee. Great is our loss, and great is the loss of the Church; may we, the offspring of so worthy a parent, with redoubled care look to that which made him useful and honourable in his station. My heart is full when I consider things as they are.

Dear Sister, I advise thee to endeavour much after quietness in heart and mind. I know thy prudence, and that thy cheerful countenance often covers a pained mind; thou hast yet some left that love thee—some relations that are not a dishonour to the cause of truth our Father promoted, and that are pleased to have such a relation, and would give all the evidence they could of it.

S. F.

CHAPTER VII.

DURING several of the years succeeding the decease of his Father, there is but little left on record of the labours or correspondence of SAMUEL FOTHERGILL. Yet, neither during this period, nor in any other after he had embarked in the work, could he be numbered amongst the slothful or the indifferent.

He had early attained to a high and settled standing as a minister, and his faithfulness and diligence were manifested, not only in those more extended services which he performed with the certificate of the monthly meeting, and in the regular attendance of, and services in, the meetings for worship and for discipline, of which he was strictly a member; but he also very frequently visited those of the adjacent or more distant counties; as the circular or local yearly meetings, which were then held in several parts of the nation—those called General Meetings, and the Yearly Meeting in London. His company was much solicited, and very often given, at funerals and on other public occasions. The practice of attending at such times, even at a considerable distance, being much more common in his day than it has become of later years.

He considered it a part of his christian duty, as a minister of the gospel, to make use of every occasion in his power to advocate and promote the cause of truth and righteousness; to this he was devoted—to this he gave up much of his time and his substance—and to this he was ever ready to sacrifice his ease and his strength; great was his zeal, and it frequently led him into much exertion and fatigue, whereby his bodily powers were greatly exhausted.

The natural energy of his character was exhibited herein, and was also developed in his ministry; in which he was frequently led on in a strain of deep and fervid eloquence, accompanied by the demonstration of power which made strong impressions on the minds of his hearers; thoroughly convinced himself of the great truths he had to declare, he desired that similar conviction should be wrought in the hearts of his auditors.

In 1745 he attended the Northern Yearly Meeting, held at Kendal; also the Yearly Meeting in London. His wife had a certificate to visit Scotland, and some parts of the north of England, but on account of the political troubles which prevailed, owing to the irruption of the Scots into England, her visit was delayed until the following year.

DOCTOR FOTHERGILL TO JOSHUA TOFT.*

London, 4th Mo., 2nd, 1746.

Those that are at heart concerned for the welfare of the Society, cannot but be desirous of knowing a little of what has passed amongst us upon the late solemn occasion

* Joshua Toft was the intimate friend of Samuel Fothergill, and his "fellow-labourer in the gospel of Christ." He had yielded in very early life to the power and influence of Truth, and was united in religious membership with the Society of Friends. When in the strength of his days, and extensively engaged in a lucrative business, which promised to yield him abundance of wealth, being content with the moderate competency already acquired, he, with noble resolution, declined trade, that he might more fully devote himself to his Lord and Master's service in the gospel ministry, into which he had been called about the thirty-second year of his age. In this he diligently and faithfully laboured many years, and travelled much in various parts of the nation.

For more than fourteen years of the latter part of his life, he was deprived of his sight. This, with other bodily afflictions, he bore with much patience and resignation. A short time before his death, he said he had received much consolation from a most

[the Yearly Meeting]. We should many of us have been glad to have seen thee with us, but as I hope that thou wast quite easy in staying away, we ought to think it was thy place, and therefore acquiesce.....Thou wilt probably have heard that an address to the King was very early proposed to the meeting, and, as most of those Friends who were looked upon as capable of advising were previously consulted, it was soon agreed to. I thought the proper time was elapsed; had I been present, I believe I should have said so much; but an address was ordered to be drawn, and after a great deal of time spent upon it, the draft was brought in, and almost unanimously agreed to.* It was presented yesterday, by several Friends, and received in a manner that left them no room to doubt of its being highly acceptable. The Duke of Grafton was ordered by the King to go out and tell the Friends, that he had not received one address that had given him more satisfaction, and that they might assure their Friends of it. There was not much business out of the ordinary course that presented itself, nor any occasion given for long debates.

I know not whether I am in any condition to give thee an account of the other meetings: in some, things went well, in others not entirely to satisfaction. Sometimes too great a loose is given to words. Plain, simple truth needs little decoration; it strikes the mind disposed to receive it to advantage more forcibly than the greatest eloquence. A parade of words, indeed, bewitches the hearers, and makes them admire and praise, and at length puff up the poor instrument if possible. We are all susceptible, in some degree, of these impressions, unless we are upon the strictest guard.

I. F.

gracious promise extended to him, "I have been with thee, I am with thee, and I will be with thee."

He died at his house at Hare-gate, near Leek, the 15th of the 8th Month, 1769, aged upwards of 80, a minister 48 years.

* This was an address to George II., on the suppression of the rebellion of 1745.

In the year 1746, Samuel Fothergill paid a religious visit to Cumberland and Scotland; in the following year he was engaged in a visit to friends in Warwickshire, Oxfordshire, and London: during this journey he attended the Circular Yearly Meeting held at Leominster, which he mentions in one of the following letters. His wife also visited Worcestershire and Gloucestershire.

In 1748 he paid a visit to Friends in Cumberland, and also to the city of Bristol.

DOCTOR FOTHERGILL TO HIS SISTER.

8th Mo., 23, 1746.

There are times when we are drawn to retirement, and it is made beneficial to us; we leave it with cheerfulness, and the mind is relieved and comforted. These should ever be embraced, and the disposition to improve them should be carefully cultivated. But as nothing is so painful to ourselves, or makes us so uneasy to others, as indulging eating cares, so we should be for ever on our guard against them.

..... I often reflect, that I know not what is best for me; the most flattering prospects may be attended with dangers that I cannot see, and it is therefore in kindness that Heaven withholds them from me. I am already too much retarded in my pursuits after what alone can make mankind truly happy; if I have more difficulties, my progress must be still less. Thus I argue, and thus I think, when the best mind is uppermost; but this true bias, how often is it perverted by unworthy objects!

..... Brother Samuel wrote to me from Durham. His letter gave me great satisfaction; it spoke his father's language in his father's spirit; and may he ever be clothed with it!

..... I sate the little meeting at Knaresboro'. In the evening I went to the place where the remains of our dear father were laid, and though I could not join you in perform-

ing the office of a child,* yet I felt then, what you had felt before.

I could not have been fully satisfied with my journey without some such opportunity.

I. F.

SAMUEL FOTHERGILL TO LAWFORD GODFREY.†

10th Mo., 11th, 1747.

My mind was reverently humbled before the Almighty, during the course of that solemnity at Leominster, and under a lively sense of the extensions of a regard, ancient and new, that He who is the author of our being, the author of our happiness, is not only ours who have been so eminently visited, but is the safety of an alienated world, in the reconciling and restoring it to himself. For this end we know he immediately reaches to the minds of mankind, and, having led a remnant into a living experience, through faith in his name, that he is Jehovah, great in council, and mighty in power, he hath enabled them to be co-workers together with himself, for the cultivation of their own vineyards, and, through a diversity of instruments, and variety of gifts, to be as the voice of one crying in the wilderness of this apostatized generation, "Prepare ye the way of the Lord, make his path straight." The unity of these labourers, in the promotion of this glorious work, is great, and unto strangers incomprehensible; but, being baptized by one Lord, into a most holy faith, some are builders, some hewers of stones, some diggers of them, as out of the earth, and some others more immediately bearers of burthens,—each led into their respective services by the great Architect, and directed to proceed therein through the continuance of the same wisdom,

* In attending at the interment.

† Lawford Godfrey resided at Exeter, and died in that city, on the 10th of the 11th Month, 1747, aged 66, a minister nearly 40 years.

as fellow-servants in the cause of God. A concern for its promotion, and the mutual preservation one of another, strongly and frequently prevailed, and I am persuaded a sincere regard for the honour of the great Name, and travail for Zion's prosperity, attended thy mind, and led thee, in openings of divine counsel, to impart thy experience in the work of the ministry to me, that have great need of every help. I am thankful to the great Master that we have fathers, as well as instructors, in mercy continued amongst us; such as by a long course of experience have explored the great mystery of godliness and ungodliness; watchmen that are placed upon Zion's walls, whose trumpets give a certain sound. For my own part, I thank God he has not left me destitute of a humble sense of my own weakness, and the jeopardies that attend me, engaging according to his wisdom, by his rod and his staff, to a labour of soul to be what I ought to be, to fill my station, and stand in my lot to the end of days.

There is none knows, but the Lord and my own soul, the baptisms wherewith I am at times exercised, nor the steps I have to tread. Oh, that I may be helped to take heed to the ministry of the word, that in all dispensations, to myself and others, I may fulfil it. I have had a renewed sense, often comfortably impressed on my mind, in my late visit and travail, that the Lord would preserve through all, and keep me to the end. Though my way be through the shadow of death, I feel my safety is in an humble walking, and steady feeling after God, for renewing of bread, day after day. Sometimes his countenance is clouded, and, blessed be his name, it is at other times fairer than the children of men.

I sat down with my spirit bowed in gospel fellowship with the true followers of the Lamb; I knew not what I might offer with respect to words. May our dwelling be in that, which no language can fully express, and our correspondence, though not with the ornamental arrangement of words or expressions, tend to stir up reciprocally the pure mind.

I am, with the salutation of strongest affection, that is everlasting in duration, and unchangeable in its nature,

Thy brother and fellow-sufferer in the patience and tribulation of Christ's kingdom,

SAMUEL FOTHERGILL.

SAMUEL FOTHERGILL TO JOSHUA TOFT.

Warrington, 6th Mo., 19, 1748.

This summer I have made an excursion to Scarborough, and amongst the meetings of friends on the eastern shore of Yorkshire. The consciousness of an honest intention, and of room for the testimony amongst those without, together with evident tokens of the Great Master's regard, afforded, and still doth, a lively degree of satisfaction and comfort; but to view the state of the Church in sundry places, particularly in ———, gives a good deal of pain: some few keep their places, but the generality are the most insensible, unfeeling people I ever was concerned amongst.

The meetings there were large and peaceable, and to my satisfaction in respect to those not of our Society. I returned by the Yearly Meeting at Pickering, which was very large, and Friends told me, the greatest they had had for some years; but as it has overgrown its service, and many come to it for no better purpose than drunkenness and revelling, I believe this was the last that will be held there. Marsden Height* meeting, I hear, was remarkably large, but I fear not altogether satisfactory. I had great hopes thou would have been there.

S. F.

In the year 1749, Samuel Fothergill again visited some of the midland counties, and the city of London; he afterwards

* This was one of those called General Meetings, then annually held, and of which S. Fothergill was a very frequent attender.

extended his services into some parts of the south and west of England; and was also at the Yearly Meeting for Wales, held at Haverfordwest; thence we went to Swansea, to attend the burial of his friend Benjamin Holme, who, being on his way to the Yearly Meeting for Wales, was taken ill at the house of Paul Bevan, in Swansea, and there he departed this life, on the 14th of 2nd month, 1749, aged 67 years. So early in life had he entered on the ministry, that he had been engaged in it for 53 years, and had travelled in that service when only 17 years of age, with Joseph Kirkbride and Leonard Fell. He was much devoted to the service of truth, and laboured therein almost incessantly; and as he lived, so he died,—a pattern of meekness and innocency. *(See an Account of his Life and Travels. London, 1753.)*

In 1750, Samuel Fothergill attended the National Meeting for Ireland, held in Dublin, and in 1752 he paid another visit to the city of Bristol. In most of these years he attended the Yearly Meeting in London.

SAMUEL FOTHERGILL TO HIS BROTHER JOHN.

Warrington, 10th Mo., 8th, 1750.

I am sorry to find thy fears respecting the improvement of Friends, where I have been, so justly founded; too little proper thoughtfulness is amongst them; large fortunes, and religious profession, the fruits of their fathers' industry and real experience, have had an unhappy effect upon many of them, and introduced a mixture of pride and indolence that is no-ways consistent with inward religious growth, to which the far greater part of them are no-way attentive.

Notwithstanding the deplorable state of the Church there, yet the strong reaches of inward help are extended towards them; the God of their fathers remembers his covenant made with them, and waits to bless their offspring; by the same means, the righteous in every age have been made happy; the undoubted sense I had given me of the merciful regard and gracious long-suffering of the God of mercy,

strongly comforted me; yet a proportionate fear often attended, lest disregarded visitations, and touches of inward virtue overlooked, might issue in almost total subversion of a people, with whom heavenly favour had manifestly dwelt. My soul was often strongly moved to pay them a visit for some time past, and I did not fully give up to it until the sixth day evening before I went; my mind was quiet and easy, as I was resigned. I had a quick passage, though not unattended with danger. That the hairs of my head were numbered, was given me to believe, and that beyond a doubt; I said with reverence, Good is the word of the Lord, and was as calm and quiet as at any time of my religious experience. We came safe to Dublin. The meeting for ministers and elders was held on 4th day, and was very small and poor; the meetings for worship were held in the forenoons of the two following days, and the meetings for discipline in the afternoons of the same, in which time their business was finished.

Their discipline is just; nothing inferior to our's in the north, and there are a few hands that are strong and active in it, and studious to render it effectual to answer the end of its institution. The appearance of Friends from Leinster province was considerable; from the province of Ulster only four Friends; from the province of Munster not one, which occasioned a hesitation, in the opening of the meeting of business, whether they could proceed to act, as they wanted representatives from one-third of their body; but as the Munster Friends had written an account of the state of their province to the National Meeting, it was accepted, and Friends were easy to proceed.

The state of the Church gave great concern to many there, and a warm, affectionate epistle was sent to the Particular Meetings, into which I threw a few things that had some weight with me. The concluding meeting for ministers and elders was held on 7th day, which was solemn and bowing; the enlivening, encouraging Presence was richly manifested to a small handful, that seemed like the mournful prophet

under the juniper-tree, and like the small, very small gleaning of the vintage. An eminent degree of the same heavenly truth attended us the next morning, at our public concluding meeting, which was extremely large, and I do not remember ever more undoubted proof of merciful condescension. Many that were not of our name were there, and greatly reached—remember it, oh my soul, with due reverence and gratitude! The afternoon was favoured with the same truth, and was a very great meeting. The funeral of Francis Russell, our father's and *my* former landlord, occasioned it to be an excessive crowd, though awful, and very quiet. Meetings every day, and the close, heavy air of the city, had destroyed my natural abilities; my rest and appetite almost gone, I was obliged that evening to take coach and go to a Friend's country house. I returned much better next morning, attended the quarterly meeting for young people the same day, which was large and satisfactory. Next morning I set out with Samuel Watson and Robert Lecky to go into the country—to Kilconner, to see Abigail Watson, who is poorly in health, but lively in the best respects, and full of the heavenly dew of her youth. She mentioned thee often, and with great esteem, and desired her dear love to thee, and that I would let thee know a few lines from thee would revive her much.

On my return to Dublin, I went to see some other sick Friends, with a mind filled with awful reverence for mercies daily renewed, and a continued sense of daily support. Spent a space of time with some Friends at John Barclay's on 3rd day, in which the humbling presence united us, and strong cries ascended for mutual preservation in his fear and favour; his canopy was over us, and he led us to his banqueting-house. Afterwards I went on board, and, after forty-six hours at sea, came safe to Liverpool, on the 30th ultimo.

Thus, my dear brother, I have given thee a recital (probably tedious) of a few weeks' occurrences, which I hope not to forget; I have reaped benefit myself, and I hope others likewise; faithfulness is the way to profit, and to

renew life and strength; though we are weak and poor, infinite strength and riches humbles Himself to our wants, and will ever regard us with mercy, whilst we regard him with sincerity.

I salute thee and dear sister most affectionately; may we live to Him who hath inwardly quickened us, that the blessing of preservation may rest upon us, through all the mazes of our probation, to an inheritance in everlasting quiet.

I am your's, in an union more near than the ties of nature,

S. F.

THOMAS GREER TO SAMUEL FOTHERGILL.

Dungannon, 9th Mo., 18th, 1750.

Glad would I have been to have had a little conversation with thee when in Dublin, at the late National Meeting; but that not being the case, I now write, in the freedom of that love that in thy former visit to this nation nearly united my spirit to thee, for which I have been many times thankful to the Author of my life, in that he was graciously pleased (through thy ministry) to make such an impression on my spirit as I hope will never be effaced. Oh! may I never forget his paternal care over me, when equipped with the wings of vanity, I was flying into folly; even then was he pleased to speak, in a language too powerful to be gainsayed,—Young man, whither goest thou? May it indeed be engraven as on the palms of my hands;—this unparalleled condescension, may it ever renew in me a humble breathing in my soul that he may be pleased so to strengthen and support me, through the various vicissitudes that attend this life, that I may be enabled to live to his honour, for which great purpose I am satisfied mankind first had and have their existence; but alas! how liable is depraved man to mistake the matter of greatest importance, and choose rather to live to himself, and to the gratification of a carnal, degenerate mind,

than to the glory of that Being that formed him, and seeks his eternal happiness.

Much hath been the labour of love that has been bestowed upon this poor, unthankful island, and many have been the faithful labourers who have been sent amongst us, both from England and other parts, for which favours all who have any degree of life cannot but be thankful; also for its being put into thy heart to visit us at the late half-year's meeting, at this time of inward poverty and affliction of mind to some whose faces are, I trust, turned Zionwards, on account of the undue liberty taken by many of the youth; and the love of the world and earthly-mindedness, it is to be feared, have overtaken many, who, if they had kept their places, might have been by this time as stakes in Zion's walls.

May the design of an all-wise Providence, in sending thee amongst us at this time, be fully answered, by every one who has been favoured with having our conditions opened, in the demonstration of the Spirit and with power, (for certainly the Gospel trumpet hath given a certain sound,) becoming so wise as to repair to the battle. .....

THOMAS GREER.

SAMUEL FOTHERGILL TO THOMAS GREER.

Warrington, 11th Mo., 20, 1750.

I received, in Dublin, a letter from thee, which gave me satisfaction; and I rejoice in this, that the Lord of heaven and earth is visiting by his truth and working by his power to beget into his heavenly family, and bless people with that which conveys all the happiness mankind ever did, must now, or hereafter ever can taste. Too many are insensible of it, and others too lazy to be religious as they ought; but it is our interest to pursue our own peace, and transmit to others examples, how great and excellent a thing it is to be true subjects of Christ's kingdom, and baptized into his nature, and therein to abide. Great has been his

mercy, in visiting our souls with his blessed truth; and it highly behoves us to watch with all diligence lest we render it frustrate. This is our duty,—to look to him daily. This comprehends all. Here is our strength and safety; other stays, or temporary helps, will fail, and leave us destitute and inwardly lean. Oh! therefore, remember often the dew of thy youth, the tenderness of thy heart when first met with. Cherish in thy soul the fresh instances of regard; and be it thy care inwardly to look and live to the Lord; so shall thy hands be made strong, and thy head kept above the waters. There is a spirit that is gone forth into the camp, and is splendidly delusive. It delights in good words, and feeds upon them; it cries out, "Help, help," but principally to the servant, not to the Master. This spirit leads into notions; it snuffs up the wind, and lives in commotions itself raises: all that are led by it are superficial and know nothing, and must lie down in sorrow. That Holy Spirit, which was and is the ground for ever, (which, I trust, has reached thy heart,) is a substantial, operative principle; its directions are not imaginary, nor its doctrines loose and determinate; but it is light and life to its possessors, and causes them to inherit substance; it teaches access in heart to that God whose attributes cannot be defined fully; but experience teaches them it is kind to men, supplying their wants, supporting their steps, opening their understanding to those divine truths that are higher than human wisdom can trace, and deeper than all its penetration can explore. Dear friend, let us wait for this wisdom; let this Spirit be leaned upon above all: this will help us to stand upright, and walk steadily in the faith delivered to the saints; retirement will be pleasant; in meetings and out of meetings, the inward feeling after divine power, to live and act to God's honour and our own preservation, will be dear and precious to us; and He that delights to hear the language of his children will not be slack in the performance of his gracious promises. I found the free salutation of pure love in my heart towards thee; and earnestly entreat thee to abide stedfast

in the truth; feel after it; live in it; hope for its salvation, and it will never fail. I salute thee in the love and affection of Christ, our holy and blessed helper, and remain thy faithful friend,

S. F.

MARY PEISLEY* TO SAMUEL FOTHERGILL.

Paddock, 11th Mo., 28, 1750.

Thy lines carry with them the reaching, convincing evidence of that soft, sympathetic union, to which the world are strangers: they neither know nor intermeddle with these joys, the feeling sense of which, when I received thy letter, melted my heart into tenderness, and bowed my spirit in reverence before the God and Father of all mercies, to reflect that he, the high and holy One, who inhabits eternity, should condescend to the low estate of his poor unworthy handmaid, to bring her into the glorious fellowship which is with him and his dear Son, a secret union and communion with the saints in light; that I, the least of them all, should be made a sensible partaker of these blessed privileges, and be made present in spirit with his dear servants, though absent in body. Oh! may I, during the residue of my weary pilgrimage here, walk more worthy of the vocation appointed me, so that, with the Lord's chosen servants, I may finish my course with joy.

It gave me concern to hear of thy indisposition, which I do not wonder at, considering thy labours amongst us; but humbly hope thou wilt be spared, and raised up for future service, to which mayest thou be made truly willing in the day of God's power, though it must be confessed it is a dangerous and difficult time to go a warfare in; but it is not

* Mary Peisley was a well-esteemed minister. She visited America in company with Catharine Payton. She was subsequently married to Samuel Neale, and three days afterwards, viz., on the 20th of 3d Mo., 1757, she departed this life.

at our own expense, for greater is He that is in and with us than he that is in the world.

Do, dear friend, write freely; and if thou hast observed any thing in my conduct that thou thinks reprovable, do not spare me, for I know that I want help.

MARY PEISLEY.

SAMUEL FOTHERGILL TO CATHERINE PAYTON.*

Warrington, 3rd Mo., 1751.

I received thy brother's letter, intimating thy thoughts of going over to the Half Year's Meeting, at Dublin, and I sincerely wish thee a good journey, and pray that the preserving hand may ever sustain thee, and keep thee dependent upon himself: by no other means are we likely to be kept properly; and various humbling times attend the true faithful labourers in the Lord's vineyard, that keep company with the true seed, in suffering, and only reign by it; the applause of the injudicious has hurt some, and greatly embarrassed many, in that kingdom; and, therefore, keep thy eye single. As the Lord has given thee a *good gift*, and entrusted thee with several talents, thou art loudly called upon to diligent improvement, and that can only be by virtue of the renewing of strength from his hand, and holy feeding at his table; thus thou wilt be preserved in dominion over all that which would lift up,

* For many years an intimate friendship and frequent correspondence was maintained between S. Fothergill and Catharine Payton. She was the daughter of Henry and Ann Payton, of Dudley. When about twenty-two years of age, she came forth in the ministry, and in the exercise of this gift travelled much, in most parts of England and Scotland; also in Ireland, America, and Holland. In 1772 she was married to William Phillips, of Cornwall, and died in that county, in the 8th month, 1794, aged 68 years, a minister 46 years.—*See Memoirs of her Life. London*, 1797.

and over that which would cast down, and the name of our jealous God will be honoured, and the gain consecrated to him. And, dear Kitty, bear thy testimony against haughtiness and luxury, by a humble, watchful conduct: be not led by them out of the leadings of truth, in the appointment of large meetings in *court houses*, &c., for, in this respect, I am sensible there is some danger, unless, really, the very burden of the word be upon thee, and I would by no means have the faithful labourer in that ability discouraged. I would have thee be tender in the choice of a companion; if one fall to thy share, let her be one to help spiritually, and not to hinder thee by any disagreeable demeanour. My affection strongly attends, and craves the presence of Almighty God may be thy guard and companion; live in it, seek after the enlargement of it, by waiting for daily sustenance from it; and the God of my life keep us both chaste in our mind, to him whose we are, and ought to serve with the spirit of our minds.

S. F.

SAMUEL FOTHERGILL TO HIS BROTHER JOHN.

Warrington, 7th Mo., 14th, 1751.

.....Yesterday I attended the funeral of Peter Leadbeater, of Chester, who, by a fall on third day, fractured his skull, and died next day,—a man in many respects worthy and useful, and let his imperfections be buried with him.

There was the greatest crowd I remember to have seen on such an occasion, and it was with difficulty we got to the burying-place. I received a crush on my breast, in the throng, I am afraid won't soon be forgotten.

..... I join thee in thankful acknowledgments to the Author of good, for his signal favour in owning those large assemblies with his powerful truth, to the comfort of the faithful, and the exaltation of his name amongst the people. Oh! that the sense of general and particular favours may

be often revived in our minds, that our souls may be quickened in care to walk worthy. Nothing ought to be allowed in us that leads to forget that hand that is filled with blessings, ready to dispense them, but expects grateful returns.

S. F.

SAMUEL FOTHERGILL TO SARAH BROWN.*

Warrington, 1st Mo., 20th, 1752.

I doubt not but the same conveyance that brings this, will bring some account of thy dear and worthy father, whom I saw at Liverpool, on his way to Ireland, a few weeks ago, in pretty good health, and alive and cheerful in his labour, in which he has been closely concerned, and I hope to good service in divers respects; doubtless to his own great peace, and uniting him in heart to the faithful.

In the freedom we had to each other, he imparted to me one or two of thy affectionate letters to him, which seemed to breathe strongly of the language of tender affection to him, and an awful regard to the Heavenly Father, and has been the means of thy being often in my very near remembrance, and some desire attended to send thee the salutation of true love in Christ Jesus, our holy head, in whom stands the fellowship of the family, the world over. Great has been thy advantage, dear friend, in being descended from worthy parents, who, by example and precept, have sought thy nurture and growth in the things of God; the visitation of heavenly light and life has also been extended, and I hope in a great and good degree embraced, and has pointed out the means of help, or the terms of happiness, and inclined thy heart to seek it.

Many are the besetments and probations of a mind awakened to seek an inheritance among the blessed, and of various kinds they are; but the mighty arm is revealed

* Daughter of William Brown, from America.

and made bare, for all those that refuse to be comforted without it. Many are the low places the righteous tread, and in the line of their experience deep answers deep; some are brought upon us through our inadvertancy and negligence; let us then inquire the cause, and remove it; sometimes the heavens are made like brass to us, to teach us how to want, and, like winter seasons, to strengthen our roots, that we grow not top heavy; but in all things our Heavenly Father deals with us tenderly, and for our good.

Let, therefore, thy attention be steady to him for counsel and guidance, and he will not forsake thee in the time of thy secret bewailings, but spread a table for thee in the desert. Oh! that our youth might thus awfully bow under the operation of the Lord's hand, that their minds might be subject to him, whose we are, and whom we ought to serve in the spirit of our minds. I feel in my mind the sympathy of the blessed covenant, and the spreading of the Father's wing towards thee, and crave of the Almighty One to have thee in his keeping, and of thee never to forfeit it by any means. He is all sufficient to abide with thee continually.

He is often with his people when they perceive it not: he dwells in thick darkness often, and was as certainly the mighty help of Israel, when they groaned in anguish in the land of Egypt, as when the glory of the Lord filled the temple, at the feast of dedication. I commend thee to him, seek him diligently, serve him honestly, and follow on to know his requirings, with full purpose of heart to be faithful thereto; and no weapon formed against thee will prosper, nor any place be allotted so low in which the omnipotent arm will not sustain.

S. F.

SAMUEL FOTHERGILL TO HIS SISTER.

Warrington, 4th Mo., 20th, 1752.

..... I often make myself a party in idea in your converse, and with pleasure I anticipate the satisfaction arising from a personal interview. Friendship, founded on its proper stable foundation, doubtless affords the most sublime sensible joy we are capable of tasting here, and is an agreeable earnest of that union that inseparably connects the blessed spirits above. Oh! beloved sister, how glorious is the prospect, but how difficult the means! But no cross, no crown; and in our Father's arm is everlasting strength.

..... I have had much to sympathise with thee in thy present religious circumstances, and it has revived in my mind, in joyous suffering, to endeavour after a peaceable, childlike submission to the Heavenly Father's will; to lie down at his feet, in deep, resigned silence, even from complaint, has made more for true ease, and helped to a profitable search into ourselves and Heaven's mind.

I believe much deep travail attends thee, and an apprehension of being almost alone. Discourage not thyself at this, nor pain thyself unnecessarily about others; let thine eye be *in* thy head and *to* thy Helper, and his will thy standard; neither be discouraged, beloved sister, at the low times thou meets with; for I am fully satisfied that even the strong men are often bowed down deeply; and shall the tender plant repine at being shook by the wind? The faithfulness of unchangeable help is such, as to render us safe in his protection, while we seek to abide in it.

S. F.

SAMUEL FOTHERGILL TO JOHN CHURCHMAN,

Warrington, 1752.

I have by no means forgotten thee; thou art too deeply fixed in my mind to be easily displaced. Thy affectionate, instructive epistle from Cumberland, hath been often a means of bringing thee near to my soul, and it into a reverent search and jealous care to move right when I can move, and endeavour to stand safe at all times by standing *out* of my own abilities, and *in* that which comes from God.

..... And now, my dear friend, I must inform thee of the principal reason of my long silence, and the discontinuance of my correspondence. I have had, since my return from Norwich, a very baptizing time of inward distress and want, and been brought very low in mind, even sometimes almost to question whether I had ever been right, or should ever be happy. I ever kept my complaint secret, and my mouth in the dust, under the correction of my heavenly Father's rod; and he sometimes revives a little hope. In this time of solitary distress, I have observed some causes of chastisement, and hope of more stability and faithfulness has attended. To sing I could not; to complain I durst not; to write of religious things was passing beyond the line of present experience, and that is sacrilege. I know thee so well as to be assured thou could not relish such a correspondent; however, I have often remembered thee nearly, and my spirit being so closely touched with secret sympathy with thee, has been some evidence that my life is not altogether gone. I salute thee and Mary Peisley, when thou sees her, most affectionately, and am thy friend and companion in the tribulations, and, may God grant it, the patience of the gospel.

S. F.

JOHN CHURCHMAN* TO SAMUEL FOTHERGILL.

Moate, 8th Mo., 13th, 1752.

When, by the secret touches of truth, we are made to feel and know each other, though to the outward entire strangers, there is a foundation of friendship laid which is not easily erased; 'tis hereby we know ourselves to be members one of another, and cannot help at times remembering each other, in the participation of the true communion; and the humble address of our souls is, that ourselves and our brethren may be preserved pure, and, as worthy communicants presented before the holy table, cleansed from the spots of the world, and all the crooked wrinkles of self. We then have no thoughts of asking dignities for ourselves, or for one another, as to sit on the right hand or on the left, but to be preserved in innocency, and to have our names written, yea recorded, in the Lamb's book of life; an inheritance to such is sure in life eternal, if they continue faithful unto death.

When we are humbled before our great Master, in a sense that his love is lengthened out to his church and people, we are made willing to follow him in the way of our own duty whithersoever he leads us; and good it is to mind our own business properly, without thinking ourselves too much alone in the work of the Lord, and others too negligent; or inquiring too busily into the gifts of one, or be too much concerned what another shall do. These dispositions seemed to be gently both reprehended and instructed by our Lord, in his answers to well-meaning Martha, when she said, Bid her

* John Churchman, of East Nottingham, in Pennsylvania, a Friend well known by the published account of his life and gospel labours. In the year 1750, accompanied by William Brown, he arrived in England, on a religious visit to this nation, also visiting Ireland and Holland. This occupied him nearly four years; and in 1754 he returned to his native land. He died on the 24th of 7th Mo., 1775, aged near 70, a minister about 42 years.

that she help me, and to Peter, on his query, What shall this man do?

But when the baptizing virtue and power of Truth overshadows our souls, we cannot help desiring that the people may keep their ranks, and, in sanctification of both body and spirit, stand prepared that the Lord may choose and instruct, gift and qualify, judges, counsellors, rulers, and chiefs, both in the ministry of the Word, and in the discipline of his Church.

I have been confined to my room for more than ten days, by reason of a great cold, taken, I suppose, in the north, in damp houses and cold beds, but, through the tender mercy of kind Providence, am in a fair way of recovery. The respite from travelling and immediate exercise has been as a rest to my spirit, which has been preserved resigned, and mostly quiet. I have often sought to know mine own imperfections, and have been favoured with a sight of several things concerning myself and my brethren engaged in the work of the ministry; methought I had a renewed glimpse of the holy attire with which the attendants at the holy altar should perpetually stand arrayed; the vestments are holy, the garments clothe the spirit, and the adorning is beautiful, and never waxes old; it is girt about the loins of the new man, and loosely laid aside when immediate service seems over; it is bound in the heart, and coupled in the soul. Oh! let this Urim and Thummim be for ever with the Holy One, and by him renewed to his children.

Dear Samuel, the near sympathy which arose at first sight, and silent salutation that made the inward birth move, has often been brought to my remembrance, and, pursuant to the solemn covenant between us soon after our first acquaintance in thy brother John's little parlour, I have found a great freedom to act towards thee as an unreserved, open-hearted friend, and shall therefore add a little further. In a feeling sense of divine goodness, my soul has been humbled on thy account, that the Lord, in the riches of his sure mercies, did vouchsafe to pluck thee from the fire, and

quench the darts that were shot at thy soul, and, by lifting thine eyes to himself, healed thy wounds, and chose thee as a vessel for his use, and for an instrument to publish his name and proclaim his light and salvation to the Gentiles; and it sprang in my heart, in much brotherly affection, to say, Prize thy privilege, mind thy calling, for it is high and holy; watch against the world, that it do not clog thee; with the spirit thereof be not too familiar: there are that pretend to be children of the light, who are lying in wait to gain the friendship of those whom the Lord, by the indwelling of his word, has made as a flame against those who reside in the Mount of Esau; and coals from their mouths have kindled in the hidden treasure of these worldlings and libertines, and begun to burn in their hearts, and they have sought the friendship of such, and sometimes, when gained, they have valued themselves, and have smothered the fire, and continued in their corruptions.

Oh! the awful authority, the becoming sweetness, the instructive mien, the beseeming gesture with which Truth arrays her votaries, far surpassing all our modern polite and worldly genteel airs.

With the salutation of love, thy real Friend,

JOHN CHURCHMAN.

JOHN KENDALL* TO SAMUEL FOTHERGILL.

Colchester, 8th Mo., 17th, 1752.

I am but just returned from my journey in Holland and Germany, and may acquaint thee, that we had divers

* The Friends who were accompanied by John Kendall, during this visit to Holland, were William Brown and Samuel Neale. John Kendall was a Friend well known, both as a useful member of the Society, and as a writer, having published several works. Besides the occasion here mentioned, he also paid four other visits to Holland on religious service. He died at Colchester in 1815, at the advanced age of 89 years, a minister about 67 years.

comfortable opportunities with the few Friends in those parts of the world, and had great satisfaction in our visit to them, finding a people unto whom the visitations of our heavenly Father seemed particularly extended, and such likewise as have answered the call, and are become as testimony-bearers for the name and truth of God; these we hope the Lord will yet further strengthen, and qualify as instruments in his hand, to promote his glorious cause; yea, we expect the primitive lustre of our Zion shall yet in some degree be revived in that land, though certainly there is a mixture, through the unwearied adversary, who has come as in the night, and sown tares among the good seed. Our hearts were enlarged in great love at times, and a concern begotten for the growth of the true seed, and for right birth, wherein we laboured, according to the ability received, and have found the answer of peace, which abundantly repays.

JOHN KENDALL.

SAMUEL FOTHERGILL TO JOHN CHURCHMAN.

Warrington, 1753.

Thine of the 14th, I this morning received, and hasten to tell thee, I wanted much to know where thou wert, that I might send thee a short salutation of love unfeigned, which has often, and of late more daily, lived in and flowed forth of my heart towards thee. I received thy acceptable, profitable letter, from Moate, which I acknowledged soon after, which probably came not to thy hand; if it did not, the loss is trivial to thee, though important to me, as it has probably deprived me of some further indication of thy regard and good desires for me. I am humbly and reverently thankful, in that I feel the unity of the brotherhood; it is very dear to me. I am, and have been, in a low, humbling dispensation, in which that union has been almost my sole evidence and mark that I was not far out of my way.

I desire to accept, at the heavenly Father's hand, my

portion; I know it is, and will be right, and in due season, though I may sometimes almost murmur and repine, yet that adds to my anxiety. I have had some weighty hints, for years, about a piece of labour, which makes me tremble; and, in short, my way to true settlement seems to lie through thy country. I now stand resigned, and only beg,—Put forth, and go before me, O Israel's Shepherd, and I will follow in thy strength, believing in the all-sufficiency of a never-failing arm.

I am sensibly touched with thy observation of making poor wages in Ireland. Alas! my friend, can we expect to flow with wealth when the church is in poverty, and the priests of Zion in heaviness? our sympathy will lead us to mourn, and our heads will be covered with ashes instead of crowns. The ministers of our Lord cannot expect to be above their Lord; he was crowned with thorns for us, and so must we be for his visited seed. But this thou knows better than I, though I am not destitute of some experience, which, I bless the God of my life, I find to increase and flow from patience in tribulation.

Assure thyself, my dear friend, thy correspondence is to me very grateful and profitable, and when the cords of divine love draw thy mind towards me, be open in counsel, admonition, or reproof; I want such friends, and value them very greatly. Accept the salutation of dear love, in the fresh renewings of quickening virtue, which reaches freely forth to all the servants of Christ, as a divine odour, for which the true virgins love him—from thy friend and brother in the labour and suffering of and for the gospel,

S. F.

JOHN CHURCHMAN TO SAMUEL FOTHERGILL.

Woodhouse, 3d Mo., 17, 1753.

It was very reviving to me to receive those few lines from thee, for I think the remembrance and love of the brethren seems more and more precious to me, though I

think that I grow but slowly in my passage from death to life. Those few hints that thou givest, that thy road to a true settlement leads through our country, are no way unpleasant to me, and are safe in the bosom of thy friend; yet I can hardly help saying, Hide it as a precious seed or root in thy garden, as much as may be. I have seen the growth of choice things retarded, by opening the earth to show others what seed or root has been there planted; but if they are let alone, and not trod too much upon by man or beast, in due time they sprout and break forth with beauty and strength.

I do not expect to return before 1754: if I should live to see that happy day, with the smiles of my Master, to have one, like flesh and bone of one's flesh and bone, for an intimate, in a moving jail, (to which I must be committed before I can be proclaimed free in my native air,) affords a contemplative delight not easy to express.

JOHN CHURCHMAN.

SAMUEL FOTHERGILL TO SAMUEL WATSON,

ON THE DEATH OF HIS WIFE.*

Warrington, 7th Mo., 7th, 1753.

I affectionately salute thee in the fresh renewings of that near union in which our acquaintance commenced,

* Samuel Watson, of Kilconner, in the county of Carlow, "succeeded his ancient and honourable father, John Watson, of the same place, not only in his outward possessions there, but in a zealous concern for the testimony of truth, and support of its cause." He was a friend of great use and service in many ways, particularly in meetings for discipline, which he attended with exemplary diligence. "Often, under the fresh influence of the divine anointing, he was enabled to drop living counsel, to the affecting and tendering many hearts, and to raise that life in meetings for discipline which alone is the crown of all our religious assemblies." "In religious visits to the families of friends, he was often eminently favoured, and opened in suitable counsel, in an extraordinary manner: strong and fervent were his desires, that

and in which thou hast often been brought of late into my remembrance, and particularly since the loss of *thy* late worthy companion and *my* dear friend.

To consider an ancient person, who had long enjoyed the happiness of a help-meet, in a temporal and eminently so in a religious sense, divested of that principal sublunary aid in advanced age—its satisfaction taken away by the loss of a dear companion, and a comfortable auxiliary in a joint spiritual labour—must immediately furnish painful reflections. Nevertheless, as the everlasting spring of all true peace and holy ease abides unchangeably the same, and, through all the mutations attending us, He varies not—in him, in him let our fresh springs be fixed, and he will reveal his glorious sufficiency to supply all our wants; he will reward his faithful afflicted servants with a stay in their various conflicts, and with a staff in old age. He whom Jacob worshipped leaning on the top of his staff, whom Moses served, and whom afflicted Job remembered in his troubles, will, I question not, be near for thy present help to live and labour, and for strength to preserve to the end of thy days. Oh, let not the decline of life be obscured with a diminution of holy zeal, that so the heavenly crown may be sure. I mention my humble petition, not from doubt, but anxious desire for thy glorious issue and present profitable labour for the help of a people withering and declining in some places.

I request thy acceptance of a narrative of some part of dear

" the youth amongst us might dedicate their hearts fully to the " service of God, that there might be a succession of faithful " members in the church, whereof Christ is the head, following the " ancients in that self-denying path in which they had walked." " He departed this life in peace, at his own house, at Kilconner, " the 14th of 5th Mo., 1762, aged 76 years." His wife, Abigail Watson, formerly Abigail Bowles, was an eminent and experienced minister: she travelled much in the service of truth, having visited England five times, and the provinces of North America once. She died 11th Mo., 11th, 1752, aged 68, a minister forty years.

father's labours; thou wilt remember him with affection and profit.

Accept, my dear friend, the salutation of endeared love, from thy sincere friend and brother in the labour and service of the blessed household,

SAMUEL FOTHERGILL.

SAMUEL FOTHERGILL TO PETER BUCK, OF NETHERDALE.

Skipton, 8th Mo., 9th, 1753.

The alliance between our families, our former acquaintance, and to renew it afresh, with some other considerations, made me very desirous of seeing thee, and I found in my mind a salutation of good will to spread towards thee for thy help. It hath pleased divine Providence to afford thee several favours of great importance; as, being sprung from virtuous, religious parents, who were good examples in their generation, amongst men and before their children; they loved Friends, and were beloved of them; and, through the blessing of Providence, they have left thee in affluent, easy circumstances, and possessed of a large share (in comparison with many) of the good things of this world; also, what infinitely exceeds all the riches of this transitory world, the secret visitation of divine light and love, to redeem and preserve thee from corruption, and to give thee a name amongst the living, a blessed memorial in the Jerusalem of God.

Now, dear kinsman, what lives upon my heart is, to put thee upon a serious and awful inquiry, how far these mercies have operated on thy mind to produce their desired effect. Remember thy parents, and their God and blesser; their plainness, their love to Friends, their attendance of meetings, their concern in them, for their profit, their care for their children's good, their good example; has this been thy care to imitate, to come up in their footsteps, and show thyself a worthy descendant from a worthy stock; has truth opened thine heart and house for the reception

of Friends, and drawn thy love towards thy father's friends, whom we ought not to forsake? If so, I hesitate not to say, the God of thy parents will bless thee in all things, and build thee up a sure house, and render thee useful in that place, as a strength to that meeting, an useful member of the society; and, above all, the evidence of heavenly acceptance will cover thy soul as a royal garment, to thy own inexpressible peace and joy.

If, on the contrary hand, thou forsake thy father's footsteps, and turn aside from the law of his God, he will cast thee off, thou wilt become a burden to thy friends, and cause of pain to thy sincere well wishers, and be a hurt to others instead of a help; I beseech thee in time to consider the weight of their guilt who turn their own feet from the holy paths of truth, and by their example cause the way of truth to be evil spoken of, and hurt the seeking souls of others.

Thy possessions in the world will become blessings, as they are truly sanctified to thee by that God who is great on earth, as well as in heaven; the fatness of the earth is his, and he condescends to visit in externals; all things below are in his hand, and he has often visibly disappointed the pursuits of those who have forgotten that it is his blessing which makes truly rich; and, though close application and avarice may be sometimes successful to accumulate wealth, yet remember, with trembling, the epithet of "fool" was fixed by him who was and is eternal Truth, upon all those who were laying up treasure for themselves, and were not rich towards God; and in that solemn hour of decision, when all worldly enjoyments shall issue in vanity, and the largest possessions be light as a feather, nothing short of true inward peace will avail, and that is solely found in the way of well-doing. The visitation of divine Providence has been at times near thee, to help over hurtful things, and to lead thee in the path the ancients trod to blessedness.

O let it be dear and precious in thy sight; trample not

upon it, nor live above it in thyself; fall down upon it, in true submission of soul; or, I testify, on God's behalf, it will fall upon thee and grind thee to powder, in a day which thou cannot escape. Beware, for the sake of thy poor soul, of evil company, who would first seduce, and then deride thee; like their master and employer, who tempts, and, if successful, torments those he has betrayed. Beware of an unequal marriage, if the peace of thy soul, of thy family, thy present and future welfare be at all desirable. My tender regard for thee leads me to use this freedom with thee, as certainly knowing the way of truth, as delivered down to us by our fathers, is the way to true peace. I therefore entreat thee, by the mercies of God, whilst yet it is day, remember Heaven's favours, carefully inquire how they have been answered by thee, hasten diligently into the proper labour of a true Christian, who, conscious he has no continuing city here, seeks with diligence one which hath foundations.

My soul craves that a blessing may rest upon thee; and in order thereto, seek thou that in which it stands, that so He who blessed the house of Obed-edom, where the ark rested, may perpetuate his blessings to thee and thine. This is the petition and request of my soul for thee, who am thy affectionate kinsman, and sincere well-wisher,

SAMUEL FOTHERGILL.

JOHN CHURCHMAN TO SAMUEL FOTHERGILL.

Norwich, 9th Mo., 7th, 1753.

.....I wish to inform thee that I have performed my journey in Holland, and am returned to this city in health and safety, through the never failing mercy of kind Providence, who never sends his servants on an embassy at their own expense, but supplies with what is needful. But if we do not lack any thing on our pilgrimage, or even have to experience that through his power the very devils

are made subject, we have still a deeper and more solemn root of rejoicing, viz., the evidence of a gentle inflowing peace, from a conscious sense of having preserved our innocency; this it is to have our names written in the Lamb's book of life. It has often been the deep travail of my soul that I might more and more experience this; but when I look at my own frailties, I am ready to conclude it is yet but in dim characters, and therefore have need of the prayers of my brethren and sisters, of which number I am sensible thyself and dear wife are.

After the Yearly Meeting at Norwich, my old companion, John Pemberton, and I embarked at Yarmouth, and landed at Rotterdam on the 29th of 7th Mo.; thence we went to Amsterdam, and tarried with Friends in that city about nine days, and were at three meetings, and then proceeded into North Holland, to Twisk and Abbey-Kirk, and visited all the families of Friends in those parts, and had three meetings with Friends, as much by themselves as well could be. There are but few of the professors sound in the principles of our religion, they seem to be a kind of half Quakers.

We went next to Hoorne, a very fine city. I thought I felt something in my mind towards that place, but was low and weak, and under discouragement, for want of a suitable interpreter, so thought I might venture to pass on; but as I walked very slowly through the city to the boat, with my mind turned inward, I felt that my master was not far from me, that his hand was upon me; and I was strongly desirous to know what he would please to have me to do: I felt life to spring in me, and a gentle draft of love, which drew me back. In the interim I saw a young man in the street, whom something in me seemed to salute, and I desired the interpreter to ask him if we could have a meeting there, to which, with a smile, he readily answered, he believed we might; so he took my bags and invited me to his home, and said he would go and consult some of his acquaintances, and seek for a place.

He soon returned, and said he had found a willingness in several, and they had got a large room in a private house. So we attended, and had a good open meeting; familiar gospel truths opened clearly, and the love and authority of Truth came over the meeting much more than I expected; which made me confess the word of the Lord is pure and tried, it is a shield and a buckler to them that trust therein.

Next day we returned to Amsterdam, and finished the visit to all the families of Friends in that city, which we had begun before we went into North Holland, attending their first day and week day meetings. We spoke by an interpreter: but the Friend who interprets is very old, and nearly superannuated to every thing save an innocent well-meaning, yet self-confident strong will, which he still inherits: he preaches a good deal, and has not strength to do much for any other; if he appear first, he seems so much spent; and if one appear before him, he has so many of his own old favourite words and sentences, that he is apt to intersperse them whether proper or improper, which makes it tedious and wearisome; and while he lives, it seems impossible to persuade Jean Vander Werf to undertake that service; he is a tender-spirited young man, and understands English very perfectly. I had often occasion to try him at translation, for I was forced sometimes to write, when I could not obtain relief by my tongue, and he did it to good satisfaction. It is a dull, tedious way of obtaining relief, and though sometimes Truth much favoured in testimony, and the power thereof was felt over the meeting, our interpreter would sometimes appear after us when the meeting should have broken up, whereby, many times, the beauty was lost, which is very mortifying and discouraging; and many were present who never saw a Friend's meeting before.

We took shipping at Rotterdam on the 29th of last month, and landed safely in England on the 3rd instant, having been long detained in the harbour.

JOHN CHURCHMAN.

SAMUEL FOTHERGILL TO JOHN CHURCHMAN.

Warrington, 10th Mo., 1753.

I have received a hint which has done me some service, and I may probably often reflect upon it to advantage. I had flattered myself with spending several days with thee in Cheshire, even to such a degree as to wait with some impatience for an account when thou came into it. I saw thee, enjoyed the company of thy spirit for a short time, and was deprived of the satisfaction I had hoped so very strongly for, by a call another way, which, I can assure thee, if I had not heard my Master's voice in it, I had not complied with. The hint I received is this:—It is very good and profitable to keep near the Fountain Head, that, if the streams be diverted out of the expected channel, we may not be at a loss, having that to approach to, which remains everlastingly fixed.

The longer I live, the more I am convinced of the necessity of having one Lord over all, and the motions of his hand and eye deeply and humbly regarded. These things are written in very legible characters in thy book, and need not my repetition; but thou hast allowed me to converse with thee with that freedom whose grounds and results the world knows not.

I was easy with my journey on the account of the funeral, and made some little earnings, and more especially at Manchester, on first day forenoon, a place I have almost ceased to expect relief of spirit in. But the virtue of the heavenly name spread, and, I believe, led several of us into a place, alas! little frequented by many, but known to some by the name of the valley of decision.

S. F.

SAMUEL FOTHERGILL TO HIS SISTER.

Warrington, 11th Mo., 5th, 1753.

..... I have some reason to apprehend I must get away to America some part of next summer. I am quiet, easy, and resigned, and that which hath been for years at times a heavy, painful burden, that I could not clearly see, appears clear; and I strongly hope gracious Providence, in this quiet calm, will make the trial easier to bear than I have hitherto apprehended. I cannot but anticipate the most painful part, being rent the flesh as from the bone; the dangers of the sea, the various external jeopardies attending, are of less affecting weight. But what shall we say? We are safe in our obedience to heavenly counsel, to Him whose wisdom, mercy, and goodness, we have great and proved occasion reverently to adore.

..... Thy very acceptable lines affected me with the strongest emotions of tenderness and near union: I could not peruse them without a strong sensibility of the situation of that mind whence it proceeds, and found a sympathy therewith. Expressions are deficient, and language too short, to set forth the sentiments and mutual converse of spirits gathered in measure into that which is unspeakable. Oh, may every impediment be removed, that we may more and more drink into that fulness which fills and comprehends all things, but is comprehended of nothing.

Our various probations, our concealed conflicts, our hidden distresses are often alleviated by this secret sympathy and fellowship in suffering, and eminently so when the great Father of all consolation is pleased to overshadow with his healing wing. This was not far from me in my late little journey, though in much pain for the testimony's sake, yet supported to labour, so as to have peace of mind, and that is indeed enough.

S. F.

SAMUEL FOTHERGILL TO JOHN BRAGG.*

Warrington, 1st Mo., 21st, 1754.

I received, about twelve days ago, an anonymous letter, requesting my return thereto, agreeable to the superscription I intend to fix upon this.

The author is personally a stranger to me; but I am not altogether a stranger to the situation described, and have deeply waited for instruction and ability to direct, agreeable to the mind of Truth, and the sympathy I feel on my mind with the distressed. Expect not from me an elaborate disquisition into speculative points; for this I know, from experience, that part must die which longs to comprehend more truths, while the former discoveries are yet disobeyed. The first principles of religion, as I have found, are the knowledge of our own weakness, and Almighty sufficiency to supply all defects. Whoever builds on another foundation will be finally disappointed. Thy letter manifests a sense of want; and, as thou attends to that sense, that which gives it will, in due time, supply it; for the Lord our God hears his own. The state of leprous Naaman has been strongly before me on thy account. He was disquieted under his malady, and sought relief; but he had like to have missed it, by contemning the means; his pride was piqued that the Prophet came not out to work an immediate cure with some visible demonstration of power; so that stooping to the simple means of bathing in Jordan was very mortifying to him; he remembered Abana and Pharpar, rivers of Damascus, and was willing to believe they were of equal virtue. But know this assuredly, there is no river capable of cleansing the soul but that which proceeds from under the throne of God,—no stream flowing from speculation, or any natural powers, can wash out the stain, and bring peace to the soul. Deeply and

* John Bragg lived at Whitehaven, and died there very generally beloved, in 5th Mo., 1795, aged 72.

submissively abide with that sacred Minister of the new covenant; if thou art weak, he is strong; and sure I am, the God of all strength and truth would not leave thee destitute. Be content to be a child, or thou wilt be a monster; let his day come upon that which is lofty, and the cross be taken up to hurtful things, and in his light thou wilt see more light; and, until thou hast been fed from on high with milk fit for a babe, stronger meat or higher discoveries would not be good nourishment, but create disorders for want of digestion.

My soul fervently desires thy help; but remember, with holy trembling, the way to heaven lies through the gates of death. The Lord of all mercy and strength renew effectually his visitation to thy soul, and build thee upon the sure foundation that can never be shaken. I am thy true friend and well-wisher,

S. F.

WILLIAM BROWN* TO SAMUEL FOTHERGILL.

3rd Mo., 16th, 1754.

..... Having visited meetings in and about London, my way opened to visit Sussex, Surrey, and Kent, which I did with great diligence, thinking that after then I might sail for Virginia, and so home by land: but then, when I would fain go to sea, it looked fearful and dark, and I had no heavenly bread for sea-store; but if I would walk in the light or the way that opened in my view, I must go through Wiltshire, as I had not visited that county, and so into Wales; and I discovered such a hidden warfare between nature and grace, although I had often said to

* William Brown came over from America with John Churchman, on a religious visit, and returned soon after this letter was written: the visit to Wiltshire therein mentioned was very seasonable, he being made helpful to Friends of that county, who were at that time in some difficulty.

myself, and to some Friends, that I hoped I was truly resigned to His will, who is so highly worthy to be honoured and obeyed; but I felt something in me which seemed to divide soul and spirit, which made me carry about such an aching heart, and especially when one piece of service after another was performed, and I let my mind look home till a fear seized me that I should be like Balaam, if I was so constantly asking for liberty to go, and spake of doing only the Lord's will, who was pleased so to accompany my spirit that I had often to say, Well, I am glad that I came to visit this place, as I have been favoured with such healing balsam that has bravely healed my sore inside; and since I came out of Wales, I have had as close and heavy work as in any part of my religious labours.

WILLIAM BROWN.

SAMUEL FOTHERGILL TO ANN APPLEBY.*

Warrington, 4th Mo., 1754.

In my journey into Yorkshire, whence I returned a few days ago, I heard the sorrowful account of the death of thy husband, and had it confirmed by thy favour of the 21st ult. The sympathy I strongly felt with thee in thy present situation, had determined me, before the receipt of thine, to send thee a few lines; and I can assure thee, I am a sharer in thy distress, and can mingle my sorrows with thine. The relation he bore thee, my dear friend, and some acquaintance I had with him, were inducements to esteem and affectionately to regard him; but there seemed, and really was, a closer union and connexion at and since our last interview than heretofore. I thought him near the kingdom, but was not apprehensive of his being so near his discharge from the cares and disquietudes of this life.

* Ann Appleby, previously Ann Ford, (of Leek,) was at this time the widow of Joshua Appleby, who died in the County of Durham, 3rd Mo., 16, 1754, aged 26.

We must acknowledge the laws of friendship are sacred and strong: we cannot, we ought not to divest ourselves of their obligations, nor with insensibility of mind admit their dissolution: the unspotted Pattern of infinite righteousness, when his friend Lazarus died, felt as a man, and wept: but various considerations will be suggested, to that mind which looks the right way, to alleviate the pain which attends these dispensations,—the mercy and wisdom of an Almighty Being, glorious and full of majesty as Jehovah, yet gracious and compassionate as the Father and Fountain of relief, which has revived many a drooping soul when afflictions have attended. He knows what is best for us all, and most conducive to his own honour. We may acknowledge, when our understandings are opened, though his works may seem marvellous, and his ways past finding out, yet in wisdom has he made them all. The tender connexions of husband and father are now for ever broken, but by whom? One whose wisdom and mercy are over all his works, and who can abundantly supply all deficiencies, and has been known to be a father to the fatherless, and a judge for the widow, from his holy habitation.

He is removed from us in youth, and the prospect of long continuance amongst his friends. Alas, how know we what remains for us in the residue of our days, that we are so anxious to have prolonged? Many exercises and troubles attend the smoothest passage in this life; what better time than when under that preparing hand which fits for eternal peace? It is admirable wisdom and mercy thus to deal with us, to relieve from all dangers, and translate into that quiet rest, where all sorrows, fears, and temptations are unknown terms. Afflictions, dear Nancy, spring not out of the ground; they are often conducive to our help in the best things. Let this awful, solemn trial enough close on thy mind, and engage thee to look to the everlasting, holy, unchangeable husband and helper of all who reverently seek to be meet for his acceptance; who, by the secret working of his unsearchable power, clothes excellent

mercy in the form of disappointment, and causes all things to work together for good to his servants.

Let the impressions made on thy mind, by the moving object so lately before thee, and the true, certain testimony delivered, of the great advantage of true Christianity, be imprinted in deep, humble characters; that so, merciful protection may be ever with thee and thine, and lead, at last, to a reunion in the kingdom of peace, where thou mayest inherit an unfading crown.

My wife joins me in tender sympathy with thee, and our prayers are for thy preservation and divine help.

Thy real friend,

S. F.

ANN FOTHERGILL TO HER BROTHER SAMUEL.

London, 7th Mo., 23d, 1754.

..... William Brown (accompanied by Joshua Dixon,) has sailed for America. I, with several other Friends, accompanied them to Gravesend, and had much solid satisfaction in his good company; I think I may say a divine sweetness and joy filled his mind with gratitude, peace, and thankfulness, that he had been preserved in the way of his duty, to a full discharge of it in these parts; he repeatedly said, with awful thankfulness, that he was clear, and had never found the like solid joy and consolation of soul, without any intermission, as he now enjoyed. He dropped several weighty admonitions, in much love and tenderness, which nearly affected and united those present to him: the parting, with a rising prospect, brought by it very near to my view, was more than I could sustain unobserved by those present.

The following is part of a letter from Israel Pemberton to William Brown, which the latter desires me to send thee:—"I have been, for a long time past, desirous of "writing to Samuel Fothergill; the reverence I have for "his worthy father's memory first inclined me to think of

"it: I have still deferred it, and now perceive he is "preparing to pay us a visit, of which we have long been "very desirous: the wish I have of engaging his com- "pany to my house, determined me to salute him with a "few lines, and even to offer to attend him through the "adjacent provinces; but though to will is present with "me, how to perform I find not, and some doubt arises, "whether such a proposal would or may be agreeable; "therefore I adopt this method of hinting my thoughts and "wishes to thee, and if by that means I should succeed in "obtaining his good company to lodge with us when here, "it will afford me a great deal of pleasure, and I hope be "to his satisfaction."

A letter is received from John Churchman, who desires us to give thee the speediest notice that he thinks of going with Captain Mesnard, who is to sail on the first of next month.

A. F.

CHAPTER VIII.

THE year 1754 is memorable in the life of SAMUEL FOTHERGILL, as being that in which he left his native land to engage in the long and laborious service of a religious visit to the provinces of North America.

The unfoldings upon his mind of this important duty, and the steps which he took that he might rightly engage in the performance of it, are well described in the following extract from his journal. His care to observe good order, and his earnest desire to obtain and proceed with the unity and concurrence of his friends, are well worthy of note.

"It having been weightily upon my mind, from the motion "of the Word of Life, to pay a religious visit to the Church "of Christ in the Plantations of North America; after near "ten years from the first opening thereof, and many painful "tossings, with fear on one hand of running unsent, and "on the other, a reverent care not to slight the requirings of "that Holy Being who has a right to command in earth as "well as in heaven, I found it clearly opened when was the "proper time, and a disposition of spirit was given me to "acquiesce with Truth's requirings, and endeavour to act "honestly thereto.

"In pursuance whereof, having mentioned my concern to "several weighty brethren and sisters, and having their con-"current sense of my being rightly called to that service, "I acquainted our Friends at the Preparative Meeting at "Penketh, and Monthly Meeting for Hardshaw, held at "Warrington in the 4th month, 1754, who gave me a certi-"ficate of their concurrence, and sense of Truth's requiring "in this weighty undertaking; I also laid my concern before

"our Quarterly Meeting at Lancaster, the same month, "which endorsed my certificate, and signed it by many "Friends. I also found my mind engaged to acquaint "Friends at the Yearly Meeting of Ministering Friends in "London, who also testified their approbation by a certifi- "cate, signed by many brethren and sisters. These parti- "cular steps I found it my duty to take, in order to obtain "the concurrence or counsel of Friends, both for example's "sake, and the mutual unity of the brotherhood, which, in "low times, hath been strength and encouragement to my "drooping spirit.

"I left Warrington the 2nd of 8th month, 1754: my dear "wife, with some others, accompanied me to Leek, where "we parted on the 3rd, and I came to London, being met at "Albans by my sister, on the 5th, and stayed in London until "the 9th, when dear John Churchman and myself, accom- "panied by many Friends, went down to Gravesend.

"1754, 8th Mo., 10th.—Went on board the Caroline, "Stephen Mesnard, commander; had, with many Friends "who went on board, a precious opportunity, in the humbling "sense of divine regard. We returned to Gravesend to dine; "and afterwards parted from our dear Friends, and went on "board the ship. Fell down the river; we were detained in "the Downs and the Channel until the 17th, when we lost "the sight of land, and pursued our voyage.

"Had a comfortable passage, in which time we always "kept up (though only two) our religious meetings, and the "Lord of all mercies was often and mercifully near to our "comfort.

"9th Mo., 23rd.—We first discovered the Capes of Dela- "ware River, and took in a pilot, being favoured with a "good wind, we came 120 miles up the river, and cast "anchor above Wilmington.

"24th.—Went ashore, and hired horses to Wilmington, "where we were very kindly received by William and Eliza- "beth Shipley; immediately after our arrival, William Brown "and Joshua Dixon came in, who were just landed, though

"they sailed three weeks before us. Dear John Churchman "went home that evening, and William Brown, Joshua "Dixon, and myself went up that evening to Philadelphia "and Schuylkill. I lodged at Israel Pemberton's, where I "met a kind reception."

The journal is kept thus minutely only for a few days after he landed in America; but he continued daily to record in it the places he visited, and the meetings which he attended, with occasional brief notices of some of them, as a "favoured meeting"—"meeting large and well"—"a low time," &c.

His feelings, and the various exercises of his mind, his progress, and travels, are much developed in the correspondence which follows.

SAMUEL FOTHERGILL TO HIS BROTHER AND SISTER.

Opposite Margate, 1st Day Morning,
(8th Mo., 11th, 1754.)

As our pilot is likely to leave us very soon, I embrace the opportunity of sending this on shore by him, to let you know I am well and easy in spirit and body. The strong ties of affection subsisting between us, rendered it very hard for me to tear myself away from you; but I accept it as a mark of the Heavenly Father's regard, and an evidence that I am not out of my place, that my mind peaceably centres in Him whose hand I feel in the service before me; and have much left behind me every tie that might unavailingly distress my mind.

I beg each of us may ever seek that centre of real quiet which can never be destroyed by any commotions by sea or land.

My near and affectionate salutation is to you both, and my prayers are for your preservation, as for my own.

S. F.

SAMUEL FOTHERGILL TO HIS WIFE.

Philadelphia, 9th Mo., 26th, 1754.

I embrace this early opportunity of acquainting thee with my safe arrival here, after a very agreeable passage of six weeks and three days from London. I have had my health at sea remarkably well, and not an hour sick the whole passage; my appetite and rest in general as well as on land; highly favoured with the agreeable, profitable company of dear John Churchman, and the whole cabin to ourselves; and what is still more valuable, the countenance of our Heavenly Father often beheld to our comfort: with a grateful, humble spirit, I ascribe thanksgiving and praise to the Fountain of mercies, ancient and new.

On 3rd day, the 24th instant, we landed about thirty miles below this city, being prevented coming up by contrary wind, and went ashore near Elizabeth Shipley's, where we met with a kind reception, and in half an hour were agreeably surprised to see William Brown and Joshua Dixon come into the house; they sailed three weeks before us, and we arrived before them,—a joyful, humbling meeting it was. After we had refreshed ourselves, John Churchman left us, proposing to reach home that night, and we came up to this city.

I am, with a heart replenished with thankfulness to the Author of all our mercies, and in the most affectionate nearness to thee, with the salutation of love to all relations and friends, thine in the bonds of continued affection,

S. F.

SAMUEL FOTHERGILL TO HIS WIFE.

Philadelphia, 9th Mo., 30th, 1754.

..... I earnestly crave of our Heavenly Protector that his holy arm may surround and support us both, may keep thee in quiet resignation to his will in the present

trial, and in every respect help to live to his own praise, and thy solid comfort; and I question not but it will be so, as he is properly and reverently sought to. I know and sensibly feel thy sympathy is strongly with me in my present allotment, and I have, with an awfully humbled soul, to acknowledge His living power and mighty arm have been sensibly and plentifully with me since my arrival here, having been at six meetings in this place, several of which have truly been memorably to my own encouragement to look to him who is all-sufficient. The meetings are exceedingly large, and all sorts and ranks of people flock to them, and the mighty Name is deservedly exalted. In the midst of this favour I rejoice with trembling, and in full expectation of my having an approaching humbling time, wherein I may be proved with want and poverty; I am thoroughly resigned, I hope, to suffer as well as to abound. .....

..... Friends here treat me with very great affection, on dear father's account, and some resemblance in person and ministry has induced divers to think they would have known me to be his son, if they had not known of my arrival. Oh that I may be so conducted as to walk in his footsteps, and dishonour neither his name, nor the cause of Truth. And although every affectionate sentiment towards thee, and near union to friends and relations thereaway, strongly subsist with me, yet I have a perfect quiet and weanedness from all at home, which I esteem a singular mercy; my soul is bound to the testimony and seed of God in these parts.

S. F.

SAMUEL FOTHERGILL TO HIS SISTER.

Philadelphia, 10th Mo., 3rd, 1754.

I have now to inform thee my health is preserved beyond expectation, and the climate, though it has been much hotter than any of our summers, has not been intolerable; the greatest inconvenience I find is the number of

mosquitos, a little venomous fly, that have, within these few nights, severely handled me, and so swelled my hands as to render it not easy to write; a feverish heat has attended, but I am carefully and affectionately nursed by my very kind landlady.

I hitherto have cause of thankfulness and awful worship before the Almighty, for his help in enabling me quietly to bear a separation from what is to me inexpressibly dear, and even without a wish about any, but for their happiness, which often occurs. I feel my soul bound to the testimony and cause of Truth as my proper business; no insensibility attends my mind, or decay of pure affection; it is cheerfully fresh, and livingly revived; but I have been led into a service, by a hand at whose dispensation I dare not repine, and who is the all-sufficient and only stay for all our states, and who has been pleased to favour, in condescension not to be enough admired, and claims the most humble returns.

I have been at seven meetings in this city, some of which have been times of memorable favour to my soul, and I believe a fresh visitation of gracious help to some here, that I have cause of secret ease of mind in giving up to the service. Yet am I sensible, low baptizing times must be met with, and I may probably travel many days in the strength of that bread already received; but in this also I desire to be contented; it was the lot of the all-perfect One, and of his faithful. I beg preservation from every thing which might exclude me from his holy table; and let His will be done who is ever worthy.

Dear sister, may thy mind be stayed upon that which is immoveable, which, though one, is omnipresent; our mutual rejoicing in spirit, though absent in body, and I am afresh assured is near us both for our good: this time of absence will gradually wear away; and I hope to be restored in the due time to the enjoyment of that society and company which is at this time fresh in my remembrance, and dear to my life.

S. F.

MARY PEMBERTON TO SUSANNA FOTHERGILL.

Philadelphia, 10th Mo., 16th, 1754.

It is in a degree of that love that makes the friends of Truth near to each other, in a spiritual relation, though personally unacquainted, that I at this time salute thee; and having oft-times experienced a real pleasure in sympathizing with my friends, whether in joy or sorrow, it is a disposition of mind I desire to retain, as it bears a near resemblance to that blessed example which it is our duty and greatest interest to follow, and justly due to each other as his disciples: in a sense of this regard and sympathy, I have thought of thee in this time of separation from so valuable a companion, for the work's sake whereunto he is called, and so eminently qualified; and doubt not, dear friend, but the present dispensation will be made easy to a person of thy religious experience, by a large share of that peace which is the effect of righteousness, and in partaking of that blessing which I hope and trust will attend the labours of thy dear husband in this part of the world; and may we, who have been frequently visited with tokens of the divine regard in this respect, walk worthy of so great mercy and favour, by bringing forth fruits agreeable to the abundant labour bestowed upon us. Well may it be said of us, as of old, "We, as a people, above all the families of the earth, have been distinguished," by the inestimable blessing of a living and powerful ministry; the Lord grant that the present generation may experience the happy effects of these gracious calls thoroughly to awaken them to a humble and circumspect walking with him; and as thy beloved husband is peculiarly instrumental in this great and honourable work, I believe I may venture to say, he meets with a pleasing reception by all, and I am sure by us, who are favoured with his acquaintance and agreeable company at our house.

..... After our Quarterly Meeting, the beginning of next month, he perhaps will make but a short stay amongst us,

the season of the year being the most suitable for a longer journey to the southward, to which I perceive he is at present led, and am not without thoughts that my dear husband may bear him company, if he can contract his affairs into a compass suitable to leave; and though it is a considerable trial to be deprived of the company of an agreeable companion and indulgent husband, it is a circumstance which hath heretofore frequently fallen to my lot, in which, at times, I have happily experienced that the exercise of patience and resignation hath been attended with a suitable reward.

MARY PEMBERTON.

SAMUEL FOTHERGILL TO HIS WIFE.

Philadelphiia, 10th Mo., 31st, 1754.

I can at once inform thee I am well, every way well; glory and praise for ever be ascribed to the inexhaustible spring of all mercies, who has sustained hitherto beyond my utmost hopes, and enabled me to travel closely, and labour faithfully, in his work and service. I have finished (as far as I see at present) my visit to the eastern shore of Maryland, and visited a small meeting in Virginia, which consisted but of one family; but, as I understood they kept up a meeting constantly, I could not leave it, though it cost me 180 miles ride. I have been about twenty-five days out of this place, and travelled about 650 miles, and am better in health than when I left it; the weather generally pleasant, the roads very good, our accommodations such as many better Friends have been content with, and I am thoroughly so. I came back to this city, having some concern to attend the Quarterly Meeting; after that, I hope to have every thing ready for my long journey. I expect it will be five or six months before I can either hear from or write again to thee. Israel Pemberton proposes to accompany me the greatest part of my southern journey.

I esteem it a mercy that claims my deepest gratitude, that I am so much favoured in every respect; and my soul is bowed in reverence to the Author of true help, for the aid granted, and I hope ever to live mindful of it. I met dear M. Peisley here, and we were together this day at the week-day meeting, which was very large, and we were both helped to labour in the wisdom and authority of Christ our head, to his own honour and our great peace.

I want not affectionate remembrance of my near and dear relations, but have not opportunity at present of writing, nor doth necessity require it; if they live in heart to the Heavenly Father, our sympathy and union one with another will stand immoveable, in that which absence cannot impair nor many waters quench; which will be our joy and rejoicing one in and with another; though outward expressions may fail, yet no mistrust of neglect or forgetfulness will take place. But if this hidden root of the saints' fellowship be overlooked, a decay of true union will gradually ensue, and alienation of heart from the family and its holy head will take place. My soul fervently begs all may be quickened to diligence, in this their day, to do their own business faithfully in the heavenly plantation; to the rooting out hurtful things, which I am sure will grow and spread in the unguarded heart, which has not a hedge about it, nor seeks the descending of holy rain, for quickening, enlivening help; but is absent from its proper, safe habitation in the Truth, abroad in the world, and its pursuits and evil spirit. Such will suffer loss, and be in danger of being so lamentably covered with briars, thorns, and weeds, as to be altogether unlike that garden enclosed, wherein the spouse often condescends to walk, and makes it as Eden. The salutation of my heart is towards my brethren and sisters that way, and their families, with strong desires for all their help and establishment in the truth of God; for that is our foundation, and sole, safe corner-stone to build on. People may build upon hay and stubble, and have cause to be ashamed with everlasting shame and disappoint-

ment. For let us awfully consider, what many are desirous to forget, a day of trial hastens apace upon all, in their particular capacity, and happy they, and they only, who have dug to Christ the rock, and in faithful obedience been built up by him, in and upon himself; when dismay shall overtake the stout hearted, and woe and distress those who have been falsely at ease in Zion, and a terrible day come upon the forgetful and negligent, those honestly concerned and diligent labourers in their respective lots in the heritage, will have to rejoice in the abundant experience of divine protection, and receive the end of their faith, even the salvation of their souls. The overflowing of affectionate remembrance has, unawares, led my pen forwards towards my near and dear relations with their families, and I leave thee to thy liberty either to keep or spread amongst them what I have written.

S. F.

SAMUEL FOTHERGILL TO HIS BROTHER AND SISTER.

Philadelphia, 11th Mo., 6th, 1754.

In the freshness of strong natural affection, and in the renewedness of that love which is abundantly more uniting, I tenderly salute you, and though far outwardly separated from you, for the cause and testimony of Truth, and the way of my duty for peace' sake, yet are you often present in spirit with me, and, I am persuaded, I with you, in that which is not destroyed or impaired by absence. I have, through the wonderful condescension of our father's God, to inform you, who are anxiously solicitous about me, that I am well,—every way well; my health better than I have for some time enjoyed in my native country; and, what is to me a deeper cause of reverent dwelling in ashes, the holy arm of strength is near, to help to live and to labour in the Lord's heritage, so as to know his blessed approbation, which I principally and above all desire, and

in that true and solid peace which is the true riches of the soul.

I worship in heart and spirit towards that heavenly arm who has led me, an unworthy creature, into the secret fellowship of his servants, and given an earnest of the promised inheritance; who hath graciously passed by manifold transgressions, called me into some share of his holy service, and hitherto sustained through many besetments, regarded the secret seed of sincerity in my heart, and revived my hiddenly pained soul, even when I had merited an everlasting rejection. O, that the sense of his mercy might ever cover and clothe our spirits to such a degree of humble diligence, as to excite to a faithful following and service of him who is ever worthy of fear and obedience. In this and this only we shall rejoice in our lots, every one under his own fig tree, that has been planted, pruned, and made fruitful by the cultivation of the right hand of the great husbandman.

On the 4th of last month, I went towards the eastern shore of Maryland, to some yearly meetings, which I found my mind drawn towards, and to visit the meetings of Friends in that part of the province, and the three lower counties belonging to Pennsylvania; in which visit I was mercifully often favoured with strength to labour to my comfort, and true ease of spirit, being often remarkably opened into the states of the meetings and individuals where I came; but alas, the state of the church is very low thereaway, their numbers small, but their care and zeal for truth in general less than their numbers, so that I could not avoid a daily pain of heart on their account, whilst with them. The cause seems to me much in their heads, and such as ought to be their leaders in precept and examples, and by a contrary conduct are become indeed the tail of the people, as will ever be the case where people seek to live and grow strong, and not by heavenly food.

To-morrow I propose to leave this place, and go through a course of meetings to the remotest part of Virginia, amongst

some newly settled meetings. I expect to travel 500 miles, without much turn out of a direct line. I salute you nearly and tenderly, and am your affectionate brother,

S. F.

The intimate friendship and frequent correspondence maintained by Samuel Fothergill with Israel Pemberton, his brothers, and others of the family, demand that some brief account of them should be here inserted.

Their ancestor, Phineas Pemberton, was born near Wigan, in Lancashire, in 1650. He was an early and active member of Hardshaw Monthly Meeting, residing then at Bolton, where he endured much persecution for his faithfulness in supporting the testimonies of the Society of Friends; he had also suffered in the same cause whilst an apprentice at Manchester.

In common with many others, who, about that time, sought a country where they might serve God unmolested, and enjoy the rights of religious freedom undisturbed by persecution, he embarked for America in the year 1682, with his wife and his aged father, having many others of their company, to the number of fifty-two persons in all. This was about the time of the settlement of Pennsylvania by William Penn; they landed in that province, and found that *he* had arrived six days before them. When they came to the place where the city of Philadelphia now stands, they could not procure any accommodation for their horses, "so they spancelled them, and turned them out into the woods."

Phineas bought a tract of land near the river Delaware, where he long resided, a useful member of Society, and filled with reputation several offices in the province.* He died in 1702.

* In 1697 he was a Member of the Council, and Speaker of the Assembly.

His son Israel was born in 1684. He was a man of a calm, even, and cheerful disposition, and his mind improved and enriched with the principles of true religion; this rendered his whole life an instructive example of the Christian virtues. He was one of the most considerable merchants of Philadelphia, and was, for nineteen years successively, a representative for that city in the General Assembly. He died in 1754, much esteemed and beloved, for his great hospitality, talents, and integrity.

His three sons, Israel, James, and John Pemberton, were all of them eminent and valuable men in their day, useful in their respective stations, and for a long period took an active and prominent part in the concerns of the Society, as well as in some of the affairs more at large of their native city and province.

In the letters of Samuel Fothergill to them there may be observed, not only the plain and honest manner in which he expressed his affectionate feelings for their welfare, but also the remarkable and clear sense which he had of their respective states, and of the difficulties to which each of them was exposed by character, by mental constitution, or other circumstances; and the peculiar fitness of his affectionate counsel and exhortations to the three brothers is very striking.

ISRAEL, the eldest, was a man of great powers of mind, of a clear and sound judgment, yet of a quick and ardent temperament, against which he had often to contend, but he was enabled to yield in good measure to the subduing and regulating power of Truth. He was extensively engaged in commerce, and in benevolent pursuits. He died in 1779, aged 64.

JAMES, the second son, received a liberal education; and his parents took care early to instil into the minds of all their children a regard and reverence for those great principles of Truth, by which his future life was regulated. His mother, Rachael Pemberton, watched the early unfoldings of his mind, and hoped much from the mildness of temper

and steadiness of conduct which he early manifested. Nor was she disappointed; whilst he often bore decisive testimony, and particularly when near the close of his long and useful life, to the deep obligation he had been under for her tender and judicious care.

His intellectual powers were great, and highly cultivated. Possessed of ample pecuniary means, endowed with a sound judgment, and influenced by the most enlarged benevolence, he was ever found ready to devote his powers, his time, and his substance to the promotion of the good of his fellow-creatures. Of the public chartered schools of Philadelphia he was early elected an overseer or governor, by the voice of his fellow citizens; and of the various hospitals, and other benevolent institutions, he was a liberal benefactor, and took an active share in their management. With his brother Israel, he was the steady friend and advocate of the oppressed African race, and of the Indian tribes. They were both at one period members of the state legislature, and possessed considerable influence, which they often exerted on behalf of the latter-named people.

He filled with ability and reputation many offices in the religious society of Friends. Of the Meeting for Sufferings he was a member from its first establishment in 1756, until, in the Yearly Meeting of 1808 he publicly resigned his place, on account of his advanced age and increasing infirmities.

In the year 1777, he, with his two brothers, and seventeen other Friends, were unjustly seized by the government, and, without being informed what was alleged against them, were taken from their families and homes, and sent under a military guard to a distant province, where they were detained as prisoners several months.

His temperate life, and the evenness and placidity of his temper, contributed to his length of days, smoothed and softened the decline of life, and rendered the approach to its final close easy, and almost imperceptible. He often contemplated with steady attention, and without fear, that

solemn period; and in the second month, 1809, he quietly departed, in the 86th year of his age.

JOHN PEMBERTON, the youngest of the three brothers, was a humble, diffident man, gifted with a meek and quiet spirit: his fearfulness often led him into deep provings and mental conflicts, ere he felt sufficient confidence to yield a full and unreserved obedience to required duty. To him was given the kind word of encouragement, whilst his brothers appeared more to require, during their earlier days, the calming and cautionary counsel of an experienced fellow traveller and faithful friend, like Samuel Fothergill.

John Pemberton was well known as a minister; he travelled extensively in this capacity in his native land, and three times visited Europe. He first came over with John Churchman and William Brown, the former of whom he accompanied through many parts of England, and also into Holland.

His next visit was in 1783, in company with William Matthews. On their voyage they were taken prisoners, and carried into France. He had extensive service amongst those not of the same religious profession with himself, particularly in the north of Scotland. He spent upwards of six years in diligent labour during this visit, and returned to America in 1789.

Finding himself once more engaged in religious concern to visit Europe, he embarked in 1794, landed in Holland, and proceeded thence to Pyrmont in Germany, where, after about four months spent in religious labour, he departed this life, on the 31st of 1st Month, 1795, aged 67.

Their mother, Rachael Pemberton, was the daughter of Charles Read, one of the early settlers of Pennsylvania. She was indeed as a "mother in Israel," and was distinguished by her care over her own family, her sympathy with those under affliction of body or mind, and her great hospitality and kindness, particularly to those who were called to travel in the work of the ministry: to such her house was ever open, both during the life of her husband and afterwards. She died in 1765, at the age of 74.

Mary Pemberton, the wife of Israel, was also a valuable and experienced elder. The removal of her husband into exile, in 1777, was a great affliction to her; and, as she expressed, she believed it would tend to shorten her stay in this world.

She fell into a gradual decay during his absence, and some time after he was restored to his family, she thus addressed him:—"It is now evident to me, my dear, that "we must soon part; we have passed through many deep "trials; there is nothing between us but true love, and "great affection; I hope thou wilt be kept in true resigna-"tion. I had some hope of continuing some time longer, "both on thy account and that of our dear grand-daughter; "but I am not solicitous about it, not very solicitous."

She peacefully departed this life in the 10th Month, 1778, aged 74 years.

SAMUEL FOTHERGILL TO MARY PEMBERTON.

Opechan, 12th Mo., 4th, 1754.

In expectation of thy dear husband's being set out to meet me, I address this to thee, to let thee know where I now am. ..... I have, with a reverently bowed spirit, to inform thee, I am well every way. My health is maintained beyond my hopes; and, what is more, and a deeper cause of gratitude and inward worship to the Most High, his holy arm is near to sustain in labour, to his own honour, and the help of some. To his worthy name be all the gain consecrated, for it is his due.

My passage seems through briars and thorns, and my walking as amongst the tombs of the dead, a too general languor having spread amongst the people; nevertheless, the Lord, terrible in righteousness, is nigh at hand to conduct forwards, renewing strong evidence that I am in my proper line.

This consideration, dear friend, is a fruitful source of comfort in many times of deep wading. Oh, that we, and each of the family, may fix it in full view, as the mark of the prize. Satisfied I am, many would have wings given them, that now lie as amongst the pots, and the Father's name become famous amongst the ten thousands of his true Israelites. My soul salutes thee in the fresh sense of living help revealed near; and begs, as for myself, immoveable perseverance, and increase in faithfulness; that the residue of hindering things may be fully fanned away, and we may come up in our lots here, and remain in glorious ones for ever.

S. F.

SAMUEL FOTHERGILL TO HIS WIFE.

Curles-upon-James's River, in Virginia,
12th Mo., 13th, 1754.

In daily and affectionate remembrance, though far outwardly separated, for the cause and testimony of the Lord our God, yet never more livingly and comfortably near in spirit since our first acquaintance; with all the tender affection and sympathy so tender a relation claims, yet without repining at my lot, or looking painfully homewards, being sensible the unchangeable shepherd is all sufficient to keep and bless, wherever or however scattered, if suitable care remains not to scatter from him.

I find something in the climate peculiarly favourable to my constitution. Have had good travelling weather, and not any severe cold; some rain swelled the rivers as I came along, and we were obliged to pass them in small canoes ourselves, and swim our horses,—a circumstance I much dreaded before I left England, but am now reconciled to it, and many other things that seem like hardships; but I am made perfectly easy, and the day is sufficient for the evil thereof. I have hitherto slept under a roof, though sometimes a miserable one, and nevertheless have been

preserved from taking any cold that has been troublesome. I expect to rest at this place two or three days, and then to proceed in my visit to the residue of this province, North Carolina, South Carolina, and Georgia, in which route I cannot avoid some nights in the woods; but the climate there is very warm, and even at that time of the year the days pretty long; in this place, where I am, this day is two hours and four minutes longer than it is in England, and I have 550 miles almost due South to proceed, before I can see it my way to turn back again.

The state of the church in this province is low and painful; those advanced in years, in general, very insensible of true feeling, or suitable zeal for Truth's advancement in themselves, their families, or the church; my passage amongst them has been close, laborious, and, in some places, I believe, strengthened to awake and alarm the careless, to their help, and the renewing cause of secret worship to the Lord Almighty, that he has hitherto answered the humble petition of my heart, not to leave me destitute of his holy presence in this remote and desert land; and his word has indeed been as a flame of fire, and the house of Esau as stubble; but it is the most exercising, laborious work I ever was engaged in, being concerned to visit every small meeting, and many of their families, and when that is done to collect four or five meetings together, as a general meeting, to take my leave of them.

This manner of labour requires time, and prevents my getting hastily forwards; but I came for peace, and must not over-run it; and the sure Helper and reward of his people is eminently near to help, to the praise of his mighty name, and the revival of his plantation amongst the rising generation, some of whom his blessed hand is upon for good. I am favoured with the company of a worthy innocent Friend, an elder, from Philadelphia; his name, Edward Catherall. I expect Israel Pemberton here this day, to accompany me southwards, and then E. C. returns. He has travelled with me about 1,200 miles, and been very service-

able; and has sometimes, though against my will, stepped in between me and expense.

I am humbly thankful to the all-sufficient Hand, for the continued evidence of his blessed regard; and strong hope prevails he will not be unmindful of thee, and my little concerns at home, but by his blessed Providence make hard things easy, and enable, with patience, and careful diligence, to act our several parts, to our comfort in him and one in another.

S. F.

SAMUEL FOTHERGILL TO HIS BROTHER AND SISTER.

Curles-upon-James' River, Virginia,
12th Mo., 13th, 1754.

I have, through the continued favour of the never-failing Fountain of all good, to inform you, my health is preserved to my admiration; I remember not eleven weeks spent for some years with less interruption of health than those I have spent in these parts; though various circumstances of hardship have attended, particularly cold lodging, little better than in the woods, yet have not been affected by any cold, or found any inconvenience afterwards attending. I find my bodily strength renewed, and ability given to undergo seeming hardships with very great ease. I mention this circumstance of health with a grateful heart towards him who is Lord of all, the support of body and soul, and before whom they ought both to be altars whence the sacrifice of awful worship should often ascend.

I have, since I wrote last, visited some meetings which lay remote in the distant back parts of Pennsylvania, Maryland, and Virginia, having crossed the great river Susquehanna, about eighty miles west of Philadelphia, and visited the meetings of Friends along the Blue Mountains, and thence returned 130 miles through a country void of Friends, into the more inhabited part of this colony. Have hitherto visited all the settled meetings of Friends in my course,

however small and low, and indeed sorrowful is the state of the Church in these parts; the same painful stupidity of heart, which has covered the eastern shore of Maryland, and too many in Pennsylvania, seems here also to spread, and benumb the people, more especially amongst those advancing into, or near old age; there are some living young people amongst them, but the crooked footsteps of the old professors in part, and the lethargy of those more morally clean, seem to threaten the utter extirpation of the profession from various parts of this province. I have been led into very close and laborious work amongst them, in their meetings and in their families, and to visit particulars, to my own secret ease and comfort in the discharge of my duty, though through the hardest labour that I ever yet met with in public and private. But the strong support of ever-blessed Help has been very wonderfully near, and has answered the petition that has often arisen from my soul, deeply and anxiously bowed, that he would not leave me destitute of his strength and help in a remote land, but accompany and lead me in every part of my passage, that though separated from many near and dear to my life, amongst the nearest whereof I rank you, I might not be separated from the holy Presence, or unacquainted with the renewal thereof every day. And it is with a heart at this time covered with reverence, I have to acknowledge he hath not failed to help me to labour faithfully to some service in divers places, to the awakening and the help of some on their way, and the comfort of the scattered remnant of the true Israelites; some of the younger class seem under the visitation of the blessed planting hand, to whom my heart has been drawn with lively encouragement to hold on their way, and though rejected by their natural parents, with respect to any religious oversight and help, the eye of the Father of the whole family both in heaven and earth seems over them; may their eye be unto him, for alas! all instrumental assistance seems cut off from their earth. I am obliged, for peace' sake, after I have visited three or four meetings, to collect them together, to take my leave of them,

and though it makes my passage slow, yet it brings peace, and that I came for, and would gladly bring with me, if ever I revisit my native land.

It is not unlikely but the rumour of some damage done in the back parts of South Carolina, by the Indians, has before this reached England, and may give some uneasy apprehensions; I had an opportunity of conversing with a person lately returned from that neighbourhood, who informed me that the bodies of sixteen English were found murdered, and nine were missing, who, being principally women, were supposed to be carried into captivity. By what Indians the act was committed, is only conjecture; some Northern Indians were seen to march through the back settlements of Virginia and Maryland. It is generally thought the English were settling themselves very fast on a piece of fine hunting land belonging to the Indians, without giving them satisfaction for it, and had been warned off by them, but, disregarding it, received this severe token of Indian displeasure. It is remote from the settlement of Friends, and far from my route.

S. F.

SAMUEL FOTHERGILL TO TABITHA ECROYD.*

Curles-upon-James' River, in Virginia,
12th Mo., 14th, 1754.

Thou hast for some weeks been the frequent companion of my thoughts, with true nearness and strong regard

* Tabitha Ecroyd was the daughter of Richard and Susannah Ecroyd, of Marsden, in Lancashire, and was born in the year 1724. She bent early to the visitations of divine grace; many deep baptisms and conflicts of spirit were her portion; these she endured with patience, and in the twenty-sixth year of her age came forth in the ministry of the gospel, and became a diligent and faithful labourer therein. About two years after her marriage with Richard Marriott, of Mansfield, they removed to Marsden, and there she continued to reside until her death in 1786.

for thee, and desires for thy safety, and a progress on thy way toward Zion, and I found this evening an openness of heart to write to thee a salutation of true brotherly kindness, to encourage and caution for thy help; for though my house may not have been so with God as that of some others, I am not void of experience in the way to New Jerusalem; I consecrate the gain to God, and dedicate my strength and labour to his service, and the help of my fellow-travellers. Convinced I am, dear friend, the Lord Almighty has given thee a name in his holy household, and consecrated thee in measure to his service.

What lives upon my heart towards thee is—Keep with diligence the earnest of adoption upon thy own spirit; seek, seek incessantly, to know the inscription and mark of the family clear and evident upon thee; it is at times written and imprinted in characters so evident, that ourselves, and even by-standers, may easily perceive it; this affluence, in an unguarded heart, produces ease and relaxation of spirit; then is the time Lucifer arises, and whispers to the soul that dangerous doctrine, Once in grace, ever in grace; and, Soul, take thy rest; the Lord thy God hath dealt bountifully with thee. By this means daily care for living bread ceases, and the remembrance of former bread becomes the sole sustenance of the soul, and even that in process of time becomes less cared for, another support having been chosen. Under the law, many animals were deemed clean who chewed the cud; but when the victuals have been received in gross, and, by the power of revulsion, brought a second time upon the palate, and chewed, they turn to nourishment, but are never again to be eaten as food, but fresh must be sought for, or death soon ensues. Oh! therefore, cleave to the Feeder of his people; receive what he hands forth; there is a blessing in it, though it be the bread and water of affliction: low, painful times are often strongly and blessedly helpful, and produce a careful search and holy inquiry. If the precious piece of money be lost, to sweep the house clean, by the searching power, has often, nay always, been attended with success,

as the only method of finding it again. In these purified hearts, the word of the Lord God will grow, and the plant of renown will shoot vigorously, and spread over the wall, and the branches thereof spread to the ministry of the word to others. That lamentable dwarfishness which attends some, is, I am persuaded, much owing to the want of proper cultivation, and deep labour for spiritual sonship; for the Lord, our holy head, would have his children resemble himself in beauty, and their faces like those of the sons of princes of the immortal family. His voice is heard distinctly —the cry—the what—the when—are all intelligible to these souls; their ears are quick of understanding, and their hearts prompt to knowledge. If heavenly favour be their covering, their safe dwelling is in ashes; if tossing and low times attend, the Lord is the stability of their salvation; if snares and temptations attend, they hear the ancient call, "Arise, my love, my fair one, and come away." Oh my friend, beloved in and for the Truth, that thy lot may be in this safe enclosure of the walls of salvation, and I am satisfied in heart that the Lord would make thee an instrument of good in his hand. Do thou cleave in soul to him, and if he should put thee seemingly up, and lay by from service in public, quietly bear the dispensation of his providence; awake not thy beloved until he please. The Lord of all mercy preserve thee chaste to himself; guard thee from incumbrances of every kind, that he alone may be the object in thy view—thy morning light, and evening song. Amen, Amen saith my soul, for thee, myself, and all his visited, the world over.

I have travelled very closely, being preserved in my health admirably; I have not been on shore twelve weeks, but have travelled above 1,200 miles, and have had near seventy public meetings. A lively remnant remains in this land, principally of the rising generation, and advancing towards middle life; many of the elders are dead, and some, though alive in the body, are dead to God in the sense of Truth. I have often been deeply baptized into distress and suffering

on their account, but with a soul covered with deep reverence before all-sufficient Help. I have to say his powerful hand has been wonderfully made bare, and his word has been as a fire in the Mount of Esau, dreadfully alarming to the forgetful and obdurate; holy balsam to the wounded has been near; remember it, O my soul, with trembling!

Accept, dear friend, this salutation in good part; it is the language of a soul solicitous in a strong, secret manner, for thy welfare.

S. F.

SUSANNA FOTHERGILL TO HER HUSBAND.

Warrington, 1st Mo., 12th, 1755.

..... It gave both me and thy friends great satisfaction to hear of thy safe arrival and good health, and of the regard of heavenly protection and help, and thy evidence of peace was more than all; indeed I did not doubt but divine Providence, who was pleased to call thee from thy native land in his service, would be near to thee, and be thy support and strength in every needful time. My spirit is often with thee, and my soul often bows in reverent thankfulness to the fountain of all our mercies, on thy account, and likewise on my own; having with humble thankfulness to say, he has helped me hitherto, and hath renewed my strength; he has, at times, lifted up his countenance upon me, and replenished my soul with his goodness, so that I have no cause to murmur or repine, nor ever have since our separation, being made sensible that it was the will of Providence; and he has been pleased to endow me with strength freely to resign thee, believing that he that called thee from me could in his own time restore thee to me again, and so has he been pleased to stay my mind on him. I have had great peace of mind, and a secret belief that he would be thy guide and support, and conduct thee safely on thy journey.

..... Be not in haste, wherever thou comes; do not let

any place slip that thou mayest have the least glimpse of service in, be it ever so small, or whether in meetings or families; deliberate and wait, to know whether there be not something required, and if thou find anything left short, where thou hast been, it is better to return to the place and finish the work. I hope and believe Providence will be with thee, and be thy guide.

SUSANNA FOTHERGILL.

SAMUEL FOTHERGILL TO HIS WIFE.

Charleston, South Carolina, 2nd Mo., 13th, 1755.

Since I wrote from Waynoak I have visited all the residue of Virginia and North Carolina, and late last night arrived here, and have had a meeting here this day, amongst a poor miserable handful of professors, and believe I must visit all their families before I can easily leave the place. I expect to be in Georgia, 150 miles south of this place, some time next week, and then return northwards, 800 miles, upon a line, without much stop, except seven meetings which I left as I came southwards.

The winter hereaway has been remarkably pleasant; the principal inconvenience has been the heats we have met with; sometimes in the last month ourselves and horses were obliged to lay by for some hours in the middle of the day, to avoid the excessive heats. On the 29th last month we were overtaken in the evening by a violent storm of thunder, lightning, and rain, and were lost in the woods. With much difficulty we got a fire made, and stood round it in most violent rain until almost midnight, when some dogs at a plantation directed us to it, by their barking at our fire, and the howling of the wolves about us.

On the 2nd instant, after a ride of fifty miles, we were obliged to lie in the woods all night, and though the scene was unusual and the night pretty cold, I don't find I have got any cold, or am any way disordered by it, being fully sensible,—Sufficient is the day for the evil thereof.

I am humbly thankful to the Lord Almighty for all his mercies, amongst which, I esteem it a singular one to be enabled patiently to bear a separation from thee, which at first seemed like a most painful division; and although no time of our being united together has passed in which thou wast dearer to me, or my affections stronger than at this time, yet I am comfortably easy, in hopes we may afresh be favoured with a personal reunion. May the Shepherd of Israel be our keeper, and his everlasting dew rest long upon our branches.

My companion, Israel Pemberton, is agreeable and helpful in various respects, and hope he will receive some profit from this journey.

I have this day had a large, good meeting, to my satisfaction; but the meeting-house, being small, was inconvenient. Most of the principal inhabitants attended, and I expect the use of the Baptist Meeting-house on first day evening, to take leave of the inhabitants of this place, who have given general instances of their regard.

George Whitfield passed through this town a few days ago, for Georgia, having travelled very hard from Philadelphia, to get to his flock before we came amongst them.

I have now travelled 2550 miles, upon the continent of America; of which, one horse has carried me 1750; he is an excellent creature, and providentially put into my hands by a friend near Philadelphia. He cost me about five pounds sterling; he travels with great ease and safety, and sometimes, like his master, with hard fare, and sometimes none at all, but we both jog on contentedly. I intend him to rest here until my return from Georgia.

The state of the church is generally low, and exceedingly so in this place; there is very little of the form, and much less of the power, of Truth amongst them. My heart has been bowed into strong concern, and close labour for and with them, and hope for some little reviving of secret care in particulars; but alas, many seem awakened for a time, and sink afresh into lukewarmness.

Second Day morning, 2nd Mo., 17th.

Yesterday is comfortably passed over; the Baptist Meeting-house was lent to us, and we had a large, crowded meeting, to memorable satisfaction, the ancient Helper vouchsafing to appear as mouth and wisdom: to him be all glory ascribed.

S. F.

SAMUEL FOTHERGILL TO HIS WIFE.

Charleston, 2nd Mo., 26, 1755.

I wrote to thee from this place about twelve days ago, since which I have been in Georgia, and returned hither last night; having continued cause of humble acknowledgments to the Father of all mercies, for his support every way. I have now been to the extent of my visit southward, being 120 miles further than any Friend hath travelled on religious account, and am setting my face northwards. I propose another public meeting in this place to-morrow, and then to leave.

We have been much favoured with fine weather, and have excellent roads; the heat has been rather troublesome, but not so much as to be very inconvenient. Our road is through woods which are nearly always green, being almost covered with myrtle, laurel, and bay trees, which makes me often forget the time of the year; none of the symptoms of our winters are here to be seen.

S. F.

MARY PEISLEY TO SAMUEL FOTHERGILL.

Wright's Town, (in America,) 2nd Mo., 27th, 1755.

The freedom and candour of thy very acceptable favour has had the happy tendency to set me upon the strictest examination of myself which my deceitful heart was capable of; a task to which it was much disposed

before the receipt of thine: it being a season of emptying and cleansing; a state and dispensation, which I pray with my whole heart that neither thou nor I may ever get above, and especially when we are much engaged in our master's work; for it seems to me next to impossible that we should escape some little spots and stains, though we may be ever so careful of our clothing, and wrap it ever so closely about us; it will get a little soiled, by being used every day. I am sure mine does so, and if I should hinder my master from stripping it off, and washing both them and me, I should ere now have made but a very mean appearance in the sight of him who sees through every false covering, the veil of flesh and all its seeming excellencies; beholding no beauty nor comeliness in any thing that is not derived from himself, who is the only unmixed fountain of light and purity: and what does it signify, my dear friend, if we appear naked and empty in the view of a set of mortals, who are unacquainted with the Lord's ways and doings? I think I have beheld in his light, and been informed by the instruction of his pure Spirit, that I have never been more amiable in his sight, nor attracted a greater degree of his love, than when my spirit has been quite unclothed, not only of my own righteousness, but also of the rich jewels of his grace, and wandered about as in sheep skins and goat skins, destitute, afflicted, tormented, in a spiritual as well as a natural sense; nor have I ever had such near fellowship with the martyrs, apostles, and fellow-sufferers of Christ, as in this state.

MARY PEISLEY.

SAMUEL FOTHERGILL TO CATHERINE PAYTON.

East Nottingham, 4th Mo., 10th, 1755.

I have often, and with true sympathy and nearness, had thee in my remembrance since we parted, and though I have been so situated as to be disqualified from much correspondence, my hands being pretty full of labour, yet the

various steps I had to tread, in which I often found thine and thy dear companion's footsteps secretly united in an inward inexpressible manner, and I found both strength and comfort in suffering with those who were baptized for the dead; and indeed we may say, *Good* is the word of the Lord, in all its manifestations, and a tried buckler to the soul which is bowed, to keep its rank in the battle, within or without, or both; it is often our place to know it as a word requiring to be kept in reverend patience, as with our mouths in the dust, and in deep emptiness and poverty; such has been my lot, and the best preparation for strength and nourishment, in measure according to the will of God. I have not forgotten thee, my friend and sister in the faith and patience of the gospel of Christ; the spreading of fraternal affection in Christ, our holy head, hath often reached towards thee, through invisible channels, with strong desires and secret hope, that the arm of holy kindness will sustain, and the rod and staff of the God of Jacob will be revealed to us both, to guide in the midst of the paths of judgment; and I have found the rod often necessary for my instruction in righteousness; and it is with reverence I have to acknowledge there is a love in my heart to the *chastening hand*, which, perhaps, my own folly may make more necessary for me than some other more dutiful and watchful children of his house. Enable me, O Father, to sing of thy mercies and judgment all the days of my appointed time.

I have travelled with diligence since I saw thee; I left South Carolina easy and cheerful, having done what seemed my duty. I thought, before I reached Charleston, that I should visit the adjacent islands, but found a prohibition, though they invited me; they seem desirous the testimony should be exalted by others, but won't lend a hand, but according to the extent of their influence seem to me to pull down. S—— having thrown voluntarily his children out of the Society, I had true peace in plain dealing with them, and the other libertine professors in that place.

By a letter from Lydia Lancaster, I have a good account of Isaac Wilson, being a true born son into the ministry, and likely to become serviceable in it.

I desire, as for myself, thy preservation and stability in the truth of God, and I cannot doubt, all-sufficiency will be near, as a fountain at times unsealed, if we fail not in suitable inward watchfulness, and are kept from repining at times of searching and sifting, or from being wanton when the fulness of the house may be our portion. Wisdom will lead in the middle of the paths of judgment; and if we love her discipline, she will cause us to inherit substance.

The affectionate friendship which thine breathes is with me reciprocal, and so it has been ever since our first acquaintance suggested the most cordial desires for thy solid prosperity, of which I have the strongest hopes.

I salute thee in the union of a friendship which is founded deeper than nature, and remains fixed beyond dissolution.

Thy sincere friend,

S. F.

SAMUEL FOTHERGILL TO HIS WIFE.

Philadelphia, 4th Mo., 15th, 1755.

Through the continued protection of the God of all strength and sure mercy, I have to inform thee of my safe return, in good health, to this place, where I am arrived, after a journey of 3,000 miles, in about twenty-four weeks, in which I passed through the remote mountainous parts of this province and Virginia, and came down and travelled through that province, North and South Carolina, and to Georgia.

When we left Charleston we had near 450 miles to ride to the next settlement of Friends, through a country little inhabited, and in which accommodations were scarce enough, though we made shift to get into some cabin or other at nights, but had not my clothes off for several nights successively, or any thing at times to lie down upon but

a bear skin or boards; but sufficient was the day for the evil thereof. I was favoured with a state of perfect good health, and a quiet, patient acquiescence with my lot, having renewed reason to believe I was where I ought to be. It is with a humble, thankful heart I review the difficulties and jeopardies which have attended, and through which gracious protection hath sustained me; record it, O my soul, in thine annals, to be often perused to thy humiliation. I returned through Virginia to the western shore of Maryland, and visited the meetings thereaway; which was made a time of renewed visitation to many, and solid comfort in honest labour to myself. On the 5th instant I crossed the great river Susquehanna, and came to the habitation of dear John Churchman, where I met with a kind and affectionate reception.

I found not much time for respite, and visited several meetings in that neighbourhood, in which I had his and his valuable wife's good company, to our mutual satisfaction.

The instances of mortality thou mentions are affecting and instructive hints to us, who, for a short time survive, that we forget not that we also are strangers here, and are hastily advancing to an unchangeable state.

The situation of affairs here occasions much discourse and tossing, amongst those people who know not the foundation which stands sure. A considerable number of the Indians have come down hither, to remain until the hurries are over; the vessels of the earth seem smiting one against another; but I am not dismayed by any appearance of danger, nor drawn from my quiet habitation, in the power of endless strength, to meddle at all, otherwise than as I am often led to point out the only refuge and hiding place which will protect, and labour to gather the people's minds out of that which is wavering and unstable, to the stability of the salvation of God.

I propose in a few days leaving this place and going down to New England, and the parts adjacent, which I expect will take about five months' moderate labour. As

the weather comes on warm I must relax my bow a little, and travel with more indulgence to my body, and thou may assure thyself I will endeavour to preserve a being to which thou hast so great and just a claim: the temperate season, the goodness of the roads, the meanness and scarcity of accommodations, have obliged me to hard travel this season; but as there is a total alteration in those respects, the weather coming on hot, the roads worse, accommodations good, and meetings more frequent in my way, shall travel with more leisure than hitherto.

My good old faithful servant, who carried me about 2400 miles, at last failed me; I have left him behind me, in Virginia, and yet hope some more good service from him; he travelled well and very easy, and never failed until he was reduced to short allowance of food, and sometimes, poor creature, none at all, unless I gave him my Indian bread, which my own stomach wanted very much. I was obliged to leave him; I had the pleasure of doing it in good, careful hands, and bought another, which I hope will perform well. My expenses have run very high, though I have been as frugal as the nature of my journey would admit of; but being obliged to hire guides, at a very great expense, through the wilderness country, with various other daily expenses, have made it absolutely necessary to spend a deal of money.

S. F.

SAMUEL FOTHERGILL TO HIS BROTHER JOHN.

Philadelphia, 4th Mo., 17th, 1755.

Though we are outwardly far separated, yet, as it is for a cause dear to us both, (and may it ever continue so,) the secret, invisible tie of all the family has not failed of its wonted influence to unite in that which is stronger than nature; in the renewing of this hidden virtue, I nearly and affectionately salute thee; earnestly desiring we may redouble our diligence in humble walking before Him who hath

mercifully cared for us, hath followed us from our tender years, in mercy and judgment, and been more to us than we could ask or expect. When I consider how many of our cotemporaries, descended from worthy ancestors, have been cast aside, and we yet remain, monuments of mercy, and under the blessed notice of the Lord Almighty, and enabled in our measures and gifts to build up his Zion, my spirit is deeply bowed, in humble, reverent admiration, and a request raised for strength to step rightly forward. And as it is his own arm which has wrought for us hitherto, and not our own, O that we might be more and more devoted to his service, and careful to watch every turning of his hand, in coming faithfully up in our very reasonable service. Difficult it is, dear brother, to keep our robes so clean as to stand with approbation in his sight, who charges his angels with folly; but he is all-sufficient in strength; and, as we stedfastly eye him, not allowing the transient glare of this world's goods to ensnare, he will clothe us with the white linen of saints; a better covering here, and at an approaching hour, than all the friendships, honours, and splendours below can ever furnish. Thy affectionate care for my health, and prudent cautions against too much hurry, are marks of a regard which shall not be extended to a person deaf to advice; I find their force and truth, and assure thyself they have that weight with me thou desires. I have found great advantage to myself, and some service to others, in the families of Friends, from spending the evenings in such a manner as is consistent with the end of my journey into these parts.

While the weather was cool or temperate, I travelled with great diligence, yet left no place until I had carefully examined whether my business was finished; and yet believe I must return to a Quarterly Meeting in Virginia, before I leave this country; but the time is not yet.

I have now paid a very general visit to Friends in Maryland, Virginia, North and South Carolina, and some of the remoter parts of this province; in which I have been merci-

fully favoured with good health, not being at all hindered by any indisposition of body; nor in the whole journey of 4,000 miles lost half a day by bad weather, nor suffered by travelling in it. Our accommodations have been such as we could dispense with, much better, I often thought, than our worthy predecessors in the same labour could possibly have. And although many painful, pinching times have fallen to my lot, yet the gracious spring of sure help hath been often unsealed, and access vouchsafed to the renewing of humble trust in his all-sufficiency, on which, whoever have carefully leaned, have never been left totally destitute.

I am disqualified to give thee any information of the state of affairs in relation to the wars; it is not my business, and have found it my concern to deny my curiosity in inquiring after news, or hearing any thing about it. I have found great peace in my endeavours by example and precept to draw Friends' minds to their own warfare,—that as our hands cannot be active, so our minds cannot be embroiled, consistently with our testimony. Here are several of the chiefs of the Delawares come down to brighten the chain.

Friends here are very kind, in their frequent invitations to stay and rest a while; but a succession of visitants from morning to evening deprives me of time to converse with those I have a nearer regard for, and subjects me to more fatigue than even daily travelling, for then I am comfortably solitary, and often renew my strength.

S. F.

SAMUEL FOTHERGILL TO ELLEN EVANS.

4th Mo., 18, 1755.

Had opportunity allowed, I should, long ere this, have acknowledged the receipt of thy affectionate lines, though it is not easy to express that uniting virtue which cements the family together, and brings them suddenly into an acquaintance and nearness of spirit that requires not the ceremonies of the world's friendship to introduce, nor

its arts to maintain. I have often been comforted in times of discouragement, with this mark of having passed from death unto life, that I love the brethren; I feel its prevalence at this time, and in it salute thee, thy dear husband and children, with fervent desires that he who hath been your morning light and help hitherto, may be your staff to lean upon, beloved ancients in Israel, in this your decline of natural strength, so as to fill up the station allotted you in the church of Christ; few are the ancients left, to whom the middle aged and rising youth can look with advantage! The Lord of heaven and earth hath gathered many to himself; the world, in its various appearances, hath slain many others; and some, who are not yet dead, have their garments so covered with dust, and spotted with defiling things, that they are not fit to be looked upon, nor their footsteps to be inquired after. But happy is the state of those advanced to old age, whose conduct proclaims they have not followed cunningly devised fables, but have been made living witnesses of the power and coming of Christ! These have been powerful inducements to me to bow my heart in holy awe, from my childhood to this day, (I mean with respect to outward means,) and I am thankful to the great preserver of men, that there are such here and there to be found; and, though painful baptisms for Zion's sake may attend, in viewing the backslidings of many, yet ability is given, at times, to appeal with reverend confidence to the searcher of hearts, "Thou knowest how I have walked before thee!" I trust this will be your crown of rejoicing, in an hour approaching, which I could wish very remote from you, except that the laws of nature proclaim it to be near.

The same love and hearty well-wishing attend your offspring! May they so acquaint themselves with the God of their parents, as to stand in their lots, and be found worthy to have their names appear in the register of the Lamb's army! Beloved young friends, suffer the advice of one that loves you, (though outwardly a stranger,) to

have place in your minds; the experience of many years has taught me that godliness is profitable for all things, and that real happiness is known in proportion to the progress of it in our hearts. If you look around among your cotemporaries, you will find it a sealed truth, and unspeakably comfortable to this wise number, who have sought with unwearied diligence the kingdom of God, first in time, as it is first in value. How beautiful upon the mountains have been the feet of these! and how strong the voice with which their conduct has proclaimed good tidings! Salvation hath been their portion, and peace their safe refuge. They have been qualified to maintain their testimony, and earnestly to contend for the faith once delivered to the saints. Where began these? In the immediate operation of the power of Truth in their hearts, in a humble waiting and resignation to the divine will, not making haste from under the refining hand; all who have known an advancement in true godliness have begun upon this foundation: upon this low ground, but sure foundation, your worthy parents began, and built with success, and now know how precious it is in advanced life. The dew of the everlasting hills, and a sufficient share of the fatness of the earth, are the portion of every soul, which, above all other considerations, seeks the Lord in truth and sincerity. O, saith my soul, may there be such a heart in you as to fear the Lord Almighty, and keep his commandments always, that it may be well with you and your children. Thus my spirit salutes you, dear youth, in the spreading of concern for your good; that you may, by means of heavenly help, be made truly happy in yourselves, a comfort to your aged parents, and useful to your brethren in the Church of Christ.

I have travelled with much diligence, according to the ability given, and have had my experience enlarged in rejoicing and suffering; the last has been often my lot, but I dare not repine; to be what I ought is my only aim, and best wisdom knows the method to make me so; in his will I humbly acquiesce.

S. F.

Ellen Evans was the wife of John Evans: he as a minister, and she in the office of elder, were both valuable members of the Monthly Meeting of Gwynedd, in Pennsylvania. He was born in Denbighshire, and in the year 1698 removed with his parents to Pennsylvania. In the twenty-third year of his age he appeared in the Ministry of the Gospel: he was deeply learned in Heavenly Truths, and plain in declaring them. He was a zealous promoter of visiting Friends in their families, and often engaged therein, and his labours were awakening and useful. He travelled through most of the American provinces, and having served God in his generation, he departed in the 9th month, 1756.

Ellen Evans was born near Dolgelly, in 1685, and removed to America when very young. She had a good understanding, which being enriched and sanctified by divine grace, soon distinguished her as one seeking heavenly treasure, and she became an honourable member of Society.

She was exemplary in her family, and remarkable for piety and industry, rising early in the morning, and encouraging others to do so; often observing, that those who rose late lost the youthful beauty of the day, and wasted its most precious part; that the sun was the candle of the world, which called upon us to arise and diligently apply to our several duties. Except on meeting days, it was her practice to retire about noon, with the Bible or some religious book, and spend a portion of time alone, often to her great refreshment. She frequently assembled her family in the evenings to read the Holy Scriptures, with which, as well as with the writings of Friends, she was thoroughly acquainted.

She died on the 29th of 4th month, 1765, aged 80 years.

SAMUEL FOTHERGILL TO HIS WIFE.

New York, 5th Mo., 9th, 1755.

I have continued cause to acknowledge the kindness of Providence, in preserving my health and ability to

labour in his service; although it is very hard and close work which falls to my portion, yet I endeavour after quiet contentment in my lot, and all my desires centre in this point, that His heavenly presence, who is my light and my strength, may accompany, and then all will be right and well; and I may acknowledge, with reverence, His hand has wonderfully supplied and opened in all wisdom and counsel, to the help of the faithful, and the rousing up of the careless and forgetful, and staying my mind upon Him who is the companion and help of his own afflicted seed. Oh may we both so dwell with and walk before him as ever to know him at our right hand, that we may not be moved in any of the disquietudes and tossings that this world produces.

I closed my last under much concern on sister Ann's account; several circumstances had created in my mind a persuasion that she has finished her course, and if it be so, I make no doubt but she has a residence beyond the reach of pain and sorrow for ever. The ties of nature are strong; the removal of so near relations afflicting; the apprehension of it, and my own exercise for the Church, have been very heavy upon me for some weeks past.

We had a large, good meeting in this city last evening, much to my ease, and I am preparing to go to Long Island.

S. F.

SAMUEL FOTHERGILL TO ISRAEL PEMBERTON.

Flushing (Long Island), 5th Mo., 26th, 1755.

Although a constant series of employment hath prevented my testifying my affectionate remembrance of thee and thy dear spouse and children, yet I can with great truth assure thee, you have been very frequently the companions of my thoughts; and though unfitted at present, by deep poverty and leanness, for any beneficial correspondence, I cannot dismiss my dear and worthy companion, thy brother John, without some token of affectionate regard, which, I

flatter myself, is from the dictates of pure friendship, which I often feel is reciprocal.

I have been led, since we parted, into frequent and deep suffering, in the view and feeling sense of the suffering state of the Church all along, which sits in the dust, and has on her mourning weeds, although there are a few who have kept their garments clean; but the lamentable defection of those who would be thought the head, but are the tail,—I mean the more advanced in years, profession, and station amongst the people,—gives a painful prospect. And as it is hard to lift up a hand against grey hairs, my progress has been more difficult and afflicting than I can express. However, I have to acknowledge with reverence, heavenly assistance has been at times helpfully near, to my full discharge and ease in my painful labour, though I believe I must traverse a second time some steps I have already trod.

S. F.

SAMUEL FOTHERGILL TO HIS WIFE.

Newport, Rhode Island, 6th Mo., 5th, 1755.

..... I have been sustained to travel and labour with diligence, and to my secret comfort and ease in most places; but the work is very laborious, having not only the burthen of the state of the churches at times upon me, with respect to the work of the ministry, but the revival of discipline, too much neglected by many of those who seem most active for Truth's service, and opposed by a ranting spirit, which hates discipline, and represents it as a lording over one another's faith. In both respects I have been concerned to labour closely, and to some service. I have performed a general visit to Long Island, and some parts of the continent belonging to that province, and was at their Yearly Meeting, held at Flushing, which was very large and satisfactory, through faithful, awakening labour, to the careless and worldly-minded; I then visited some part of Long Island, and travelled to this place, 180 miles, where I came last night.

The extreme heat of the weather, with my large crowded meetings, are weakening to my natural strength, but all-sufficiency is graciously near, for help in all respects, and in that my confidence stands. I have had a large open meeting here this day, and propose, after attending some adjacent, to return to the Yearly Meeting here, I suppose the largest in one meeting-house in the world.

S. F.

WILLIAM LOGAN* TO SUSANNA FOTHERGILL.

Stenton, near Philadelphia, 6th Mo., 10th, 1755.

..... My worthy friend, thy good husband, with whom I have travelled thirteen weeks, had several meetings among the Presbyterians at Boston, Marble-head, Portsmouth in New Hampshire, and at Jamaica on Long Island, which were very large, and to his and the people's satisfaction, being as eminently favoured, if not more so, amongst this

* William Logan was a man of some note in Pennsylvania; he was for several years a member of the Assembly of the province. His father, James Logan, went from England with William Penn, and for many years took a large share in public affairs, and filled several important offices, being Secretary of the province, Commissioner of Property, Chief Justice, and for two years governed the province as President of the Council. A number of years before his death, which took place in 1751, at the age of 77, he retired from public life, and spent his time principally at Stenton, his country seat, where he occupied himself in literary pursuits, and in correspondence with many of the principal literati of Europe. He was well versed both in ancient and modern learning, a master of the Greek, Latin, French, and Italian languages, and acquainted with several of the Oriental tongues. He was well skilled in Mathematics and in Natural Philosophy. He wrote several treatises in Latin, one of which was translated by Doctor Fothergill. To the people of Pennsylvania he made a munificent bequest of a most valuable library, which he had been fifty years in collecting; it has since been called, The Loganian Library.

people than any other; and I am fully persuaded his labours of love will never be forgotten by some of them, especially at Boston and Portsmouth; and should he ever find a concern to return to those parts, I believe it will be on account of those people, and not those of our Society; but, as I have said, he thinks himself clear of them, and is perfectly easy.

He set out, immediately after our Yearly Meeting was over, for Nottingham, in company with John Churchman, to attend a large meeting held there once a-year, and then intends for Cecil and some other meetings in and near Maryland, proposing to return to our Quarterly Meeting about six weeks hence.

I am heartily thankful I was favoured to be his companion, and hope I may retain a due sense and remembrance of the many seasonable and weighty advices given from time to time, together with the refreshing seasons at some of the meetings, and should be pleased I could say they were more generally satisfactory; but Truth is, I think, but at a low ebb in those parts, especially amongst the elders and those of the most advanced years, great deadness and barrenness appearing amongst them in most places, which has caused some hard, affecting service to thy good husband. The youth have a more promising aspect, and seem to be sensible of the declension of the Church, and zealous for restoring her primitive beauty, which is cause of joy to the humble in heart, and those that are anxious on that account.

WILLIAM LOGAN.

SAMUEL FOTHERGILL TO DOCTOR FOTHERGILL.

Newport, Rhode Island, 6th Mo., 13th, 1755.

..... I have continued cause of thankfulness to the Almighty hand, who hath wonderfully supported me every way, and hath been pleased to favour the opening of their large Yearly Meeting, this day, in a most glorious,

helpful manner, and brought the deepest reverence upon my soul, and tears of joy and comfort from those few elders amongst them who rightly remember our father and his God. Oh that I may never forget His mercies, which are sure, even to his children's children!

The Yearly Meeting begins at Nantucket this day two weeks, and I believe I may take in their course most of the Quarterly meetings in New England, which I am desirous of doing, as their discipline is much neglected, and the revival thereof is no small part of my concern and labour.

S. F.

SAMUEL FOTHERGILL TO MARY PEISLEY AND CATHERINE PAYTON.

Ponygansett, 6th Mo., 22d, 1755.

In the renewings of that hidden sympathy and nearness, which Truth itself gives those that diligently abide in it, to feel with and for one another, I affectionately salute you, who are at this time, and many others, as epistles written in my heart, and helps in my way forward; with earnest supplication to the Lord, our alone Helper, that he who hath been our Alpha, and mercifully regarded us, even beyond many of our cotemporaries, for our health and salvation, and who hath given the earnest in measure of the promised inheritance, may ever be the single object of honour and pure worship in our eyes, that thereby strength may be known to bear up and sustain our souls in travail and baptisms, many others are strangers to; for few are the footsteps, of this age at least, that can be discerned in the path, a little remnant, (of which you are, and I long to be,) are travelling in, which is cast up of God, and leads to that peaceful Omega, where the weary enjoy peace without interruption. I have nothing to write of the goodness, sure mercy, and salvation of God, which you know not already, and are stepping in the line which enlarges

experience; but I wanted to give you an assurance of my most affectionate feeling with you, and for you; and it hath been a comfortable consideration to me, in many secretly pained hours, that I have one mark of passing from death to life, in that I truly love the brotherhood.

Perhaps by this time you may have pretty nearly visited all the meetings in this part of the world, and may be judged by many, consequently ready to leave it, and return home. I have just a freedom to say, "Stand still, look about you closely," (I believe you went not into the business unrequired,) but leave not hastily any little service that may spread with a degree of permission, liberty, and openness. Although absolute necessity does not at present attend it, the Heavenly Master may yet prove the quickness of your attention by a low voice, on your faithfulness to which, your peace may much depend.—I leave the hint, and very likely it may be needless.

I crave for you, as for myself, the blessing of a peaceful, safe return to your native shore, and the plenteous reward of peace; if it be not largely distributed, but kept in the Master's hand, it is nevertheless sure, and will be handed to you in wise and suitable times and portions.

I should be glad of a farewell epistle, if freedom and convenience admit; my heart will nearly sympathize with you, when on the mighty waves; and may your remembrance be of me, and prayers for me, that my goings may be established in the precarious passage through the remainder of my labours in this part of the world.

S. F.

SAMUEL FOTHERGILL TO ISRAEL PEMBERTON.

Ponygansett, 6th Mo., 23rd, 1755.

I have continued cause of humble thankfulness to the ever blessed Helper, for his support vouchsafed from day to day, proportioning strength to the time and trial inwardly and outwardly. Yet many are the painful seasons

I have passed, on account of the general state of the Church, which have issued in more proper qualification to labour for the help and regulation of things amongst us.

Long Island was a laborious place, for little present earnings. We went by water from Setacket to Seabrook, twenty-two leagues in one day; and then to Newport. The Yearly Meeting was large and well, being a fresh visitation to many there, of all ranks, especially the youth. I found some engagement to attend my mind respecting the Discipline; and got some queries prepared and transmitted to the Quarterly, Monthly, and Preparative Meetings, to be answered in the subordinate meetings, and to the Yearly Meeting. Another set of queries were sent to be read, considered, and answered, in all the Meetings for Ministers and Elders; and answered to their Yearly Meeting of Ministers and Elders. I was concerned to recommend the like to the women Friends, who also accepted my labour therein, and sent down a few queries relative more immediately to their own conduct, to the several women's meetings. I know not what advantage may redound to the Church, but it brought me great peace, in the sense of a discharge of my duty, in this labour for the revival of that discipline which divine wisdom placed as a hedge about his vineyard, when he planted it in the morning of our day.

Great is the work the Lord our God has begun, and is carrying on, in the earth for the promotion of his own glory; and, indeed, few are the faithful labourers in his harvest; though there are knees bowed before the Holy One of Israel, who have not bowed to Baal, who will in due time be brought forth into the field, and strengthened to labour successfully in the Church of Christ. I think I see such a remnant lying almost out of sight in some parts of America, by and in whom God will arise and get himself a name. Unwearied are Satan's endeavours to hurt the service of such, and render the beginnings of the work upon them useless to themselves and others.

I have often, dear Israel, remembered thee in a distin-

tinguished manner; being sensible the Lord of all power and wisdom would clothe with eminent qualifications for his service, in this thy day, in which the Church has on her sable weeds, and her priests are in bitterness. He who is the giver of every excellent gift hath endowed thee beyond many of thy cotemporaries, and I know he would bless thee in them to his own service and thy peace. The meekness of the lamb, the humility and abasedness of a disciple, add strength, beauty, and true weight to all labour in the Church of Christ. O that thy spirit might be more and more seasoned and bowed with and by that power which alone sanctifies our all to God, and doeth his work and service. I have seen thee, dear friend, in the hidden conflict, and the struggle between the two opposite powers, and have sympathized with and for thee, when thou hast been bruised and hurt by the prevalence of that which stands as an armed man in thy way to rest. I am sensible of thy secret bemoaning at times, when loss hath been sustained, and the renewal of holy reaches for thy help and recovery; I earnestly wish for thee, as well as for myself, the thorough subjection of all within us to that abasing, humbling Hand, who prepares instruments for his service from the dust of Zion, and ordains praise out of the mouths of babes and sucklings. In the spreading of tender love, I could lay my hands under thy feet, if necessary, that thou might receive strength to reign in the Lamb's dominion over all which diminishes that excellent service thou might grow up in, for the revival and strengthening of the Lord's cause in thy generation.

..... Accept, dear friend, this salutation, the fruits of love unfeigned, in good part.

From thy assured Friend,

S. F.

SAMUEL FOTHERGILL TO HIS WIFE.

Nantucket, 6th Mo., 27th, 1755.

It is Truth which strengthens the nearest union, and renders it truly near and comfortable one to another; and in the living, holy sense thereof, I most tenderly and affectionately salute thee. I am still helped to labour with such a degree of strength as to feel the reward of true peace, that my heart is bowed in holy thanksgiving to the all-sufficient Help for the support of his ancient arm, and humblingly encouraged to trust in him when more pinching times are permitted to attend. I have made some advances in my experience to know what it is to want, and what it is to abound, for I never knew more of baptisms for the dead, nor the glorious arising of the mighty power of God, in all wisdom, strength, and counsel, than this journey has given me to feel: the gain of all be consecrated to him, who is ever worthy.

I found in Newport, on Rhode Island, a valuable number of relations, the children of my father's sister, some of whom are deeply solid Friends, to whom I was united in the hidden covenant of spiritual kindred, and strongly hope for their preservation in the way of truth and righteousness. My uncle is still living, an innocent, good old man.*

We were eminently favoured with the divine presence, in the whole course of that great Yearly Meeting at Newport; and a large share of labour fell to my lot, both in ministry, and endeavouring to restore discipline, which, with respect to its usefulness, was nearly lost amongst them. The Lord enabled me to labour with success, and queries were prepared and sent down into the Quarterly Meetings of Ministers and Elders, with directions to establish Monthly Meetings of the same nature; and other queries to the Monthly and Quarterly Meetings; also queries for the

* John Proud.

women's use, as in England, all which fell to my lot to draw up; also an epistle to the several Meetings of Ministers and Elders in the province; that it was a time of close labour to me, and took up some hours of the time I ought to have slept. But all is well; the great Name spreading itself afresh to an unfaithful people, with merciful extending of holy help; he will be clear, and enable his servants to be clear, and to stand in their lot at the end of days, as they abide faithful.

On the 18th instant I left Newport, and had meetings at Coaxet, Cushanet, Rochester, Newtown, and two very large meetings at Ponygansett; two days we were upon the waters, coming hither, where we arrived well. I was more sick in coming these twenty-five leagues, than 1,100 from Land's End of England to the Capes of Delaware. The Yearly Meeting, begun here yesterday, was large, but a hard, shut up meeting as most I have been at in America.

I expect to be upon the main again next week; and I believe it must be my lot to visit all the Quarterly Meetings in New England, in order further to direct the use of the queries sent down. This will cause a considerable increase of bodily labour; but to be found faithful, just, and true, in the measure of the gospel labour committed to me, is the aim and desire of my mind.

Dear John Pemberton accompanied me from Philadelphia to Flushing, on Long Island, greatly to my satisfaction: the more I know of that valuable youth, the more I love him. At Flushing, William Logan, a certain great man in the world, but his greatness is more eminent in his religious capacity, joined me, and is now my agreeable companion through New England; he is a choice friend, and had John Churchman's recommendation with him to entitle him to be my companion; and although no public minister in word and doctrine, is an exemplary preacher of righteousness in life and conversation, and of these preachers the world has great need.

Another meeting for worship hath been this day held, in

which truth arose in its own dominion, and crowned our assembling with living virtue, to the help of the true hearted, and placing the testimony of truth over all transgressors in an eminent manner: the gain of all is justly due to Him from whom all strength and ability proceed.

I would gladly hope to be at Philadelphia in the 9th Month next, at their Yearly Meeting, which I want to see; but this poor New England wants help, and the Heavenly Master hath given me great place amongst them, that I know not whether I shall be thoroughly easy, but leave it to the disposal of all wise providence, whose service I have more in view than any other consideration.

I affectionately sympathize with poor E. T., in the loss of her daughter, yet believe she is removed in mercy, whilst measurably innocent. I have had, since I left home, that young woman often in my thoughts, and was not sorry when I heard of her removal, though it might be a stroke severe enough upon a natural parent, and more than they know well how to bear; to see their beloved offspring torn away, must make their hearts bleed for them, and for their loss; yet infinite wisdom hath sometimes prevented a greater affliction, by administering one that is easier. I therefore hope, dear Esther, whom I nearly remember, will patiently acquiesce in the present dispensation, under this certain sense, that high, heavenly, and wise is He who hath been pleased to strip her to the one band, who hath heretofore rejoiced in many. My dear love is to her, and O that her son Abraham may consider the obligation he is under to mitigate her pain, by every instance of dutiful regard, that she may find some relief from painful distress in him. But if even this fail, Truth itself remains, the everlasting stay and unchangeable spring of comfort in all affliction.

S. F.

SAMUEL FOTHERGILL TO HIS SISTER.

Nantucket, 6th Mo., 28th, 1755.

Here is a very large meeting of professors upon this island, which is, with respect to its soil, a sunk bank in the sea, about fifteen miles long and three broad. The Yearly Meeting, finished here this day, was very large, the place considered, being more than 1,500, principally professors of truth, at meeting, and about 400 out at sea, fishing for whales. A convincement there was formerly amongst them, and a body of good Friends remain; but as the richest part of the inhabitants embraced the principles of Truth from conviction, the others thought the expense of maintaining a priest would be too heavy for them, and have turned Quakers to save money, though I hope, even amongst them, the power of the begetting word is in degree at work, to give a surer title to the family of Christ.

There is another island, about ten leagues off, where no European Friends have hitherto been, that I have heard of; it is called Martha's Vineyard; I cannot with ease of mind pass it by, and intend to sail for it soon after midnight, intending to have a meeting there to-morrow afternoon, and thence to the main land of New England, and would gladly hope to be again at Philadelphia in the 9th Month. I have looked about me, in every place I have left, whether I had any more service required; and though I have used great diligence, I have not made haste, but believe I must have another fatiguing journey into Virginia. My poor old horse, I am afraid, is dead; I was obliged to leave him; nature could not do more; he travelled 150 miles with me without even having so much as a quartern of English Oats; I was obliged to beg a little Indian bread for my own support, for none could I buy, and I divided it honestly between him and myself. My companion, Israel Pemberton's horse, I hear, died soon after we left them, and the departure of my poor old "Buck" was daily expected.

S. F.

Whilst thus closely engaged, and deeply exercised for the cause of truth in America, he was not unmindful of his Friends at home, and from Nantucket he addressed to Friends of Penketh meeting the following epistle, which was publicly read there at the close of the meeting for worship.

EPISTLE TO FRIENDS OF PENKETH MEETING.

Nantucket, 6th Mo., 28th, 1755.

DEARLY BELOVED FRIENDS,

In the sensible renewings of that melting, humbling love, which hath often bowed my spirit and yours in reverend, holy worship, when present with you, do I affectionately salute the truly living amongst you, as present in spirit, though, for the cause of truth, far separated in body; yet by no means less inwardly anxious for your establishment in the unchangeable truth, than when present amongst you, and engaged in labour for your help and growth into your several measures of the fulness of Christ. In which true love, my spirit hath often secretly reached towards you; and of late, with that unreserved openness, as to allow me at least a liberty to salute you with a token of love unfeigned.

First to you, my beloved friends, partakers of the heavenly calling, who have surely known him in whom you have believed, and been made witnesses of his powerful resurrection unto life; my soul is at this instant bowed, with and for you, that nothing may be admitted to weaken your hold, or diminish your following on to know him, and his work, who hath made his voice known and his holy arm bare for your help. I have seen the snares laid in your way; the love of the world, and the indolent rest in the remembrance of former favour; together with the strong touches of heavenly help, which have been considered as marks of approbation of your present state, rather than what the Lord Almighty intended them for, even strong inducements to follow on to know him. This fatal mistake hath some-

times led the truly visited into a partial work, and centred them in a false rest; in a low, and dwarfish, weak state, subject to frequent failures and bruises, which have eclipsed and dimmed the beauty which the Lord of the heritage would have endued you with. Therefore, beloved friends, wait for and submit to the shaking, loosening power, which would lead from the unnecessary embarrassments of this world; for such are those which lead to forget God. Follow faithfully to Bethel, to Jericho, through Jordan, and to the last vision of the heavenly messenger; so shall a double portion of the spirit rest upon you, and the name and cause of the Highest be magnified, your own treasures enlarged, and those who are behind encouraged, by your example, to diligence and steady care to possess the like durable inheritance. On the contrary, where negligence and weakness, through a worldly spirit, prevail amongst the seeming foremost ranks, it encourages in undue liberties, relaxes necessary care after their own help, and is a stumbling-block in the way of the weak, who gladly admit of these discouraging prospects, as they flatter their own negligence, and speak a language calculated to indulge them in their remissness suitably to labour for hidden treasure in their own possession. Let, therefore, the word of exhortation be received by you, to stir up to an increase in faithful obedience; ever bearing in your remembrance the loving kindness of the Lord of sure mercies, and its end, even your own establishment, and the help of others by your living example; that you, being faithful followers of him who hath entered into rest, may say to others, "Follow me, as I follow Christ."

And I am fully assured that the reverend, honest travellers amongst you, to whom my spirit is secretly united, will not be overlooked. Although they may have pensively to muse on the roll written within and without, lamentation, mourning, and woe, He who has bowed the heavens, and come down for the help of his own seed, will not turn away his holy ear from their requests, but speedily arise for their sure deliverance.

You also, my friends, who are not so sensibly united by a birth from the immortal seed to the true family as I have often begged for you, have a place in my remembrance, and an affectionate concern that you might be prevailed with to work while it is yet day with you, and be excited to seek after the one thing; a solemn approaching hour will convince you that it is absolutely necessary for peace and rest for ever. How long hath the gracious Hand been extended for your help? even all the day long, until the evening has drawn near, and his locks have been wet with its dews; unwilling to leave, and graciously mindful of you. Oh! that none such may survive the extending of the blessed arm of all-substantial strength, and remain in advanced life as trees twice dead, and plucked up by the roots, reserved for Tophet, prepared of old for those who forget God.

And O that the youth amongst you, to whom even Dives's desire for his brethren, that one might be raised and sent from the dead to warn them, hath been granted, of which I am a living monument, might be roused in every heart to seek carefully after their own interest, and to study betimes those things which can alone make their lives truly comfortable, and enable them to fill up their essential duties here, and rest in peace at the solemn approaching conclusion. Whatever place it may now have with you, satisfied I am you have been eminently favoured; and line upon line, precept upon precept, have been given in the spreading of gathering love and mercy, which my soul craves your reverent remembrance of to your profit; for they will not fall to the ground, but remain, as profitable direction to the right-minded, or a dreadful hand writing upon the wall against the rebellious and negligent. For thus, even now, saith the Lord Almighty, respecting the issue of his word to his visited people, as of old,—"As the rain cometh down, "and the snow from heaven, and returneth not thither, but "watereth the earth, and maketh it bring forth and bud, "that it may give seed to the sower and bread to the eater; "so shall my word be that goeth forth out of my mouth: it

" shall not return unto me void, but it shall accomplish that " which I please, and it shall prosper in the thing whereto I " sent it."

O, therefore, dear young friends, be warned in time to bow in heart to this word, that you may know it to be a word of sure comfort in a day when nothing else can speak peace to the soul; and that, through its sanctifying virtue, you may be made vessels of honour in the house of God, that the labour frequently and affectionately bestowed upon you may not be in vain to any among you. I am sensible there are good desires at times present in some of your minds; but, alas! often weakened by the hurtful things which are spread as snares in the path of youth, and which often endanger the unwary, careless mind, and lead it into certain destruction: but there is an all-sufficient Hand, able and willing to direct and support in all perils, and to conduct steadily and safely to that desirable possession, which is reserved for those, of all ranks and of every age, who seek diligently, by faith and patience, to inherit glory.

I have, on my own account, cause of reverent worship, for the continuance of daily support, proportioned not to my deserving, but to the abundant condescension of a gracious God; who hath every way helped me, inwardly and outwardly, in this laborious service, and hath supplied with wisdom and strength to labour to some service, and my own great peace, in humble, reverent trust in his unchangeable love and help, which hath not yet failed. So that I have often, with a soul inwardly melted before the throne of grace, admired his goodness, and had to acknowledge his unutterable kindness and mercy, in engaging my heart to devote the bloom and strength of my life to his service, who is ever worthy of love, obedience, and the tribute of a devoted heart. Amen, amen.

Thus, beloved friends, the yearning of an affectionate heart reaches to you, and craves for you sure help in the way of righteousness and peace; that if I be restored again to you, there may be a sensible increase and growth; that

you may be a joyful prospect to me; and that my return, if permitted, and of which I have a secret hope, may be to you in the fulness of the gospel of peace, and not with sorrow and distress on your account.

The everlasting, holy, and unchangeable God of all comfort be near you, to strengthen that which remains alive, and should live, to support you in every difficulty, and preserve you as a well fenced and frequently watered garden, is the prayer of your true friend and well wisher,

SAMUEL FOTHERGILL.

During the visit of Samuel Fothergill to the island of Nantucket, his mind was much exercised on account of a difference which then, and had for a long time previously, existed amongst some Friends there; this he took much pains to remove, and after he left them he felt engaged to address to the Monthly Meeting the following letter.

TO FRIENDS OF THE MONTHLY MEETING OF SHERBORNE, NANTUCKET.

Sandwich, 7th Mo., 4th, 1755.

DEAR FRIENDS,

I have found so much secret travail and concern of soul, on the account of your present circumstances, as not to allow me, with true ease of mind, to dismiss the Friends who have kindly accompanied us, without a few lines of brotherly advice and counsel.

First, and principally, to those more immediately active in the government of the Church, and the management of Truth's affairs; let a suitable search be made, in and by what spirit you are conducted in all your services, in the meekness of wisdom, that loves and seeks the establishment one of another in the unchangeable truth, the ground and rule of all your motions and advances, that you may act for God in your day, and be happy with him at last. Is this,

my friends, your chief aim in his sight, who knows all the secrets of men's hearts, and every view of the mind; or hath not rather the interposition of other things weakened some of your hands, and opened another eye than that single one to God's glory, which his true-hearted servants, both in ministry and discipline, are truly concerned to keep open; and to the head, Christ Jesus,—which hath apparently diminished the beauty which, I believe, once rested in a more eminent degree upon that island than at present? O, Friends! how hath it happened? At whose door may it be laid? I fear the head hath been sick, and thence weakness and infirmity spread itself into the body, and rendered it unfit for his descent into our assemblies, who, of old, required the removal of the lepers out of his camp, as a previous step to his abiding amongst the congregation; and if the leprosy of the lowest class of the people could thus prevent heavenly regard, what shall we not have occasion to fear, if amongst the chiefs and principal heads of the tribes any lepers be found, for such are all those whose minds the god of this world hath defiled, and led them to seek their own things, more than the things of Christ, and sometimes even at the price of the Church's peace.

I am much a stranger, and desire to be so, who hath been the occasion of the present breach of union amongst you; but I am clearly and fully convinced, that had those watchmen who take that name upon them been awake, and quick of understanding in the fear of God, they might have been instrumental in preventing its spreading out into those branches that are apparent; and although I shall not make myself a judge and divider amongst you, with respect to the validity of the claim of any, yet this I am very clear in, that those who made themselves judges in their own cause, without pursuing the constant advice of Friends, to refer their claims to proper judges, mutually chosen by both parties,—and in consequence thereof turned out their cattle,—made a breach of the rules prescribed by divine wisdom for our Zion, and the beast of the field broke through into the

Lord's vineyard: therefore, the likely way to issue this affair seems to me, to restore things to the situation they were in formerly, and if any Friends think their rights abridged, to request jointly the assistance of your Quarterly Meeting; in the mean time, keep out of reflections and evil surmises one against another, and abide in the peaceable spirit of the Lamb, which alone will be finally victorious.

Let the establishment of the family be dear to you all; and O, that the keepers of the flock, both ministers and elders, may so watch over them as to have to say, I have lost none of those committed to my trust, but have watched over them for good, and preferred Jerusalem's welfare to my chiefest joy. My heart is pained for you, and truth amongst you; and I am strongly bowed down before the Almighty, in intercession, for a time of reviving from his own presence amongst the more aged with you, and the more active leaders, that the cause, eminently owned of God amongst you, may not perish, and you also in your negligence.

And oh, thou little distressed remnant, who have communication together, and are sad,—the heritage that mourns to the Lord in the sense of the numbers that are slain on the high places,—let thine eye be to that Alpha who was the beginner of all good, and he will be thy Omega, the author and finisher of thy faith; the companion and stay of his own seed is he, and will arise for their help.

And now, dear Friends, in the sense of best regard, my heart pleads with you; for Zion's sake, follow after peace with God, and one with another, that the God of love and peace may ever be with you; in this peace alone stands that farewell my soul craves for you all.

I am, your Friend, concerned for your true help,

SAMUEL FOTHERGILL.

SAMUEL FOTHERGILL TO JOHN CHURCHMAN.

Nantucket, 7th Mo., 1755.

I have to acknowledge the receipt of thy acceptable letter, and although I have little to say which can recommend my writing, yet I do love to be in the way of getting good, by maintaining a correspondence with such as are capable of communicating it. I have, through continued mercy, cause of thankful acknowledgment to the gracious Hand, for his support every way hitherto; although many painful hours are to be met with, yet I am helped to be generally quiet, and this is to me a great and good attainment. Sometimes I think I can see that my commission has passed the proper office, and got seals to it; at other times I can scarcely see either seal or commission, which, though a painful dispensation, is profitable to quicken to diligence, to be very attentive to my Master's directions, and quick of understanding in his will; and that, above all things, I may know an abode in his service, though but in the most seemingly trivial employment, yet to any honest employ for bread, am I heartily willing to have my hand turned.

I have been stirring about pretty closely since we parted: we had a large meeting at Flushing, but low and distressing, as indeed was my passage in general through Long Island. The meeting at Newport was very large and satisfactory; brought in the reward of peace, through close, painful labour. I found my mind greatly engaged for the revival of discipline amongst them, in which I laboured with some seeming success.

The meeting here hath been large, and, as times go, pretty well upon the whole, the state of the people considered. There is a considerable body of Friends who are true members of the family.

S. F.

SAMUEL FOTHERGILL TO HIS WIFE.

Boston, 7th Mo., 31st, 1755.

I wrote thee from Nantucket about five weeks ago, since which time I have travelled as diligently as I could, and have visited several parts eastward of this city, and had many very large meetings, both among Friends and in several places where Truth opened my way amongst others, where no Friends lived, which have been signally satisfactory and serviceable. It hath bowed my heart in reverence, to observe and feel the openness and visitation of love and life which is manifest in various places in this formerly persecuting government; the authority heretofore exerted to suppress our meetings, is now watchful to support them, and in many places the principal people flock into meetings in crowds, and behave with great solidity. I had yesterday a large and memorably good meeting in the Court-house at Marble-head, about twenty miles distant; and about two weeks ago one of the most eminently favoured meetings I have been at, in the Court-house at Portsmouth; and three offers to have any place of worship they had, if I would stay another meeting: I mention it with a bowed, reverent heart, acknowledging it is the Lord's doing, and awfully marvellous in my eyes.

Though heavenly support to labour is often renewed, and inward peace sustains and covers, yet I have largely tasted of the cup of suffering, as I have felt the state of the churches as I have gone along; there is a remnant truly living, and true though weak children, who want help and guidance, and seek it, to whom the merciful regard of the Lord of heaven and earth freely reaches, and through whom I hope for the revival of ancient beauty; they are principally of the rising generation; the greater part of the more advanced in years are rather obstructions than helps in the way, and must be removed before the family will be rightly replenished and strengthened from the Living Fountain. It has been exceedingly hard to my nature to treat grey hairs in the manner

Truth itself hath led, but I saw no other way to peace than true obedience, in which, though through affliction and distress, I have found heavenly regard, and I ask no more.

S. F.

SAMUEL FOTHERGILL TO HIS BROTHER AND SISTER.

Boston, 8th Mo., 1st, 1755.

Since my last, I have pursued my journey eighty miles eastward of this city, and was about to go down to Casio Bay, to see two small meetings of Friends who have gone and settled there, about seventy miles distant from any other meetings in the province, but unexpectedly found a stop in my mind, and a curtain seemed to be drawn betwixt me and those parts, which I could not see through, and found my way opened to appoint some meetings amongst the people, and then return to Boston. As soon as I had finished the service of the appointed meetings, I was seized with violence by the gout in my feet and stomach, and having procured a carriage, I returned to the house of Zaccheus Collins, at Lynn, a kind Friend, who hath a valuable wife and daughters, who waited upon me with great affection, and where I had every assistance they could afford me; and, through the blessing of Divine Goodness, and the plentiful use of the Bark, the fit, which I feared would be tedious, left me in a few days. I was pretty much disabled for six days, but got out to two large meetings at Lynn on 1st day,—one at Salem, and a very large and memorably good meeting at Marble-head,—and came to their meeting here yesterday, which was large and satisfactory. I could not but admire the gracious Hand, in preventing my journey eastwards; I must have been exposed to many hardships, and no assistance; my bed might have perhaps been in the woods, in that time of distress. Since my recovery, I have carefully looked whether I am fully clear, and I believe I am, and at liberty to return towards Rhode Island. It is now (except

one day) twelve months since I left my own habitation; many painful events have attended, much close labour and travail every way, but all-sufficient Help and Goodness remains gracious, renewing a humble, reverent trust, that He will, in his own time, re-conduct me home to my native land, and to my friends and relations, both in the natural and spiritual alliance; but the time when, is hid beyond the veil, and right it should.

2nd of 8th Mo.—I dropped my pen yesterday under a weighty concern to appoint an evening meeting in this place, and upon its being mentioned to the magistrates, they cheerfully offered either one of their own places of worship, or the Town-hall, saying that our own house was too small to accommodate the people who inclined to come in. I found more freedom to accept their offer of the hall, and had a very large meeting in the evening, at which were present about two thousand people, and amongst them nearly all the magistracy of the place, several of their ministers and principal people: it was a time, I believe, never to be forgotten; the power and wisdom of Truth was as a canopy over the meeting, and I believe the Truth itself gained great ground; let every part of the gain, glory, and profit be ascribed to that excellent Name, in and from which all wisdom and strength proceed. One of their ancient professors said pretty loud, at the close of the meeting, "I thank God that I have once heard the Gospel of life and peace preached in its purity, as it hath been this day."

It is with a deeply bowed heart I mention this and other circumstances of divine regard, spreading itself to the people in a wonderful manner. I hope ever to remember it is the Lord's doings, and is humblingly marvellous in my eyes, and I hope will be a means of encouragement to the humble seekers of Zion's prosperity, to labour with diligence to keep clean the camp of God, that its purity and safety may appear to those whom the heavenly Power hath shaken in their false rests. But, alas! there are too many of the professors of Truth who are the greatest enemies to the cross of Christ,

by their corrupt conversation; and many others, though more morally clean, dead in the root, and rather obstructions to the youth, than helpers of their faith; such as are unsound in various parts of our Christian testimony, are leaders among the people; and the favour of the government, in exempting Friends from the payment of priests' wages, hath been a lasting detriment to the cause here, by a hasty admission of persons who desire to be made members. Many are very desirous of an addition to their meetings, even if they are not added to the Church of Christ, from views of a corrupt nature, to make a figure in their neighbourhood, and perhaps bear rule in it, and gradually get names on earth, and a share in the management of public affairs; from which, however, they are totally excluded, and may they ever remain so.

There is a remnant of right-spirited people, of the youth and younger race, who have at heart the cause of God, and the regulation of things amongst them, with whom I have been united in labour, and helped to strengthen their hands, having been at most of the monthly and quarterly meetings in New England, and hope the Lord of mercy will graciously regard the cause of his Truth, and preserve a seed to his own praise.

4th.—On the evening of the 2nd instant, I got a meeting amongst Friends, the inhabitants of this place, which was to my satisfaction in the discharge of necessary duty; and yesterday had two very large, solid meetings, to true satisfaction, through heavenly help, which was great amongst us.

I am now clear of this place, which hath borne weight upon my mind at times, years before I left home, and hope some service hath been done. May the gain and glory be wholly rendered to Him who alone is worthy; it is he that is the staff and stay of his servants, whether their feet are made beautiful upon the mountains, or dipt in Jordan.

With respect to martial affairs, as they are remote from my business, I meddle not with them, but endeavour rather to draw out of that fire and bustle too prevalent amongst the

people. An express arrived here last night, with a confirmation of the news of General Braddock's total defeat, with the loss of about 700 men killed, himself and sixty officers amongst them, and the train of artillery, baggage, &c., belonging to the army; he took along with him 1,500 picked men, and kept them together in the European manner; the French and Indians, skulking behind the trees and logs of wood, destroyed the English, who stood collected as a mark for some time, and then left their officers and ran away: it is said the enemies were not above 300 in all,—150 Indians, and as many French.

S. F.

JOSEPH FOTHERGILL TO HIS BROTHER SAMUEL.

8th Mo., 19th, 1755.

..... My late indisposition confined me several months, which to me, so little acquainted with ill health, was very distressing, both to body and mind, and I have been often brought very low, and deeply bowed in mind, where I have been made sensible of the supporting hand of divine help and consolation underneath, in the most pinching times; and the extension of gracious goodness has been towards me when in the greatest want, for which gracious dealings, and the many favours and blessings received, my soul begs I may be preserved in an humble and grateful remembrance of, and for the remaining few days I have to spend, which I often think may not be many, that I may be enabled to redouble my diligence in endeavouring to walk worthy of the regard of our Heavenly Helper, who, as leaned unto, will not only enable us to form good resolutions, but to come up duly in the performance of them.

I take notice with much thankfulness of thy kind concern and regard for me in the conduct of my worldly affairs, and am duly sensible that thy very good advice springs from that Divine Fountain that has hitherto freely flowed through thee to all the visited of God..... Our children, through mercy,

are in health, and heavenly goodness is near to the tendering of the minds of many of them, and the refreshing dew, I hope, rests upon the minds of those growing up; it is my earnest prayer that we, their parents, may be preserved in such a manner as to be exemplary instruments in the hand of our Heavenly Father, in their education in his fear, and in training them up in the nurture and admonition of the Lord.

JOSEPH FOTHERGILL.

SAMUEL FOTHERGILL TO ABRAHAM ANTHONY AND JACOB MOTT, TWO FRIENDS, OF RHODE ISLAND.

Nine Partners, 9th Mo., 7th, 1755.

In the fellowship of the suffering seed amongst you, I affectionately salute you, and hereby inform you, that the situation of the Society in your parts hath been, since I parted from Rhode Island, the frequent and painful companion of my thoughts, in which I have deeply looked to see how it might be helped, and have carefully looked at the proposal of entering in writing the names of such as are to be deemed members of our Society, which, upon the whole, I cannot fully fall in with. I believe, as through the remissness of the watchman the present disorder hath entered, by the labours of the watchman the remedy must be obtained. It appears to me the likeliest method to know who are of you, will be to consider that all such who have a birthright in the Society, or have been admitted upon request, or been employed in offices of the Church, must be deemed members, and under the care of Friends, and that a visit be paid to all such as frequent meetings, and have not a right to membership by the means aforesaid; the visitors taking the queries agreed to last Yearly Meeting, and solidly reading them to the parties, may acquaint them those queries, or the substance thereof, are universally agreed to amongst Friends everywhere, as the rule of their outward conduct; and if they desire to be accepted as members, it is expected they

concur therewith, and be governed thereby; if such submit thereto, and testify their concurrence by a personal appearance at the Monthly Meeting, or to Friends' satisfaction, a minute may be made of their being deemed and accepted as members of the Church. If, on the contrary hand, any declare that they will not be governed by such rules, after deliberate waiting, and visiting them, they ought to be deemed strangers to us, and the Society no-ways answerable for their conduct; but as they belong not to us, I cannot see the necessity of our making any minute against them. This method, I apprehend, will fully distinguish who are of you, and who are not; and if you find any, who by the aforementioned procedure are members, who are spots in our feasts of charity, labour for their recovery, and if they continue obstinate, place Truth's judgment upon them.

I believe, before Zion shine in her ancient glory, judgment must begin at the house of God, and the refiner known among Levi's sons, and the ancients of the house; and oh that none may obstruct its work, and be found fighters against God, by obstructing his work in themselves or others. The God of our fathers establish you more and more in his work, and work amongst you to his praise and your comfort.

Farewell, farewell, saith your true friend in that which is unchangeable,

S. F.

SUSANNA FOTHERGILL TO HER HUSBAND.

Warrington, 9th Mo., 24th, 1755.

My soul salutes thee in near and true affection, and truly wishes thee a continuance of thy health, and preservation through the various trials and difficulties that Providence in his wisdom may see meet to allot thee; so that neither heights, nor depths, nor whatever commotions may be amongst men, may be able to move thee from that sure help that hath been with thee hitherto; hath been thy battle-axe

and weapons of war, and hath covered thy head in the day of battle. Mayst thou not be dismayed, though storms may arise, and difficulties seem to surround thee on every side, yet stronger is He that is in us, than he that is in the world, and more mighty than men, and can turn and overturn; and let us poor mortals know that He, the Most High, rules on earth as well as in heaven; that his works are works of wonder, and his ways past finding out. My soul hath been bowed, and thoughtfulness has taken hold of my mind, on hearing of the hurries and confusion on that side the ocean; yet never doubting but the righteous will be supported, will have a rock to flee to, and a safe hiding-place and peaceful habitation that the world cannot deprive them of. Yet is my soul bound in sympathy with thee, believing many difficulties may attend thee, yet firmly believing thou art in thy proper place, and mayst, in the hand of the Great Master, be made helpful to the weak, and an encouragement to good Friends, who, I doubt not, will be glad thy lot is cast among them. Some of them I often remember with near regard; I was pleased to hear thou got the company of dear John Pemberton, and should be glad thou might be favoured with more of it; ever since I saw him, I thought him a hopeful youth, and I hope he will hold on his way.

I have had several Friends lodging here; we had the company of our worthy friend Edmund Peckover two days. I parted with him at Frandley; he has laboured closely amongst us, and has had good service; the dew of his youth still rests upon him.

SUSANNA FOTHERGILL.

SAMUEL FOTHERGILL TO HIS WIFE.

John Churchman's, East Nottingham,
9th Mo., 30th, 1755.

In the near and tender sense of that love which many waters cannot quench nor distance impair, I most affectionately salute thee, having, through the mercy of all-

sufficient help, never, I hope, to be forgotten, still to continue the agreeable accounts of my progress, under the sense of heavenly protection every way, being supported in health, to my thankful admiration, and am now in better health and ability to labour than when I left home. Friends think I am much stronger than when I arrived, although I have travelled about six thousand miles in less than twelve months; neither hath inward health been withheld, in the wise proportions of Infinite Knowledge, whose ways are indeed unsearchable; although many painful baptisms, for the dead and dying, have fallen to my lot, yet I have humble cause of rejoicing in hope, my labour for the help of others, and the obtaining true peace, hath not been altogether in vain. And although I have often to walk by faith, and not by sight, or sense of much present feeling, yet the invisible, holy Stay is graciously near, to give renewed testimonies. I am separated from thee, for the cause of God and his Truth, and we are both under his fatherly regard for good; we can never be more safe than under his hand, and in his service. I have now visited the province of New York, Long Island, Narraganset, Rhode Island, and New England, pretty thoroughly, and had abundant labour, both in the gospel ministry and the re-establishment of discipline. I have visited some parts of the Jerseys, and was at the Yearly Meeting at Philadelphia last week, to some good service; the meeting very large, and to great general satisfaction; after the meeting, I came down directly with John Churchman to his house, to enjoy a "flat calm," as he expresses it.

I was often present in spirit with Friends at the Northern Yearly Meeting, and pleased to hear it was satisfactory, though I believe, from some who were there, there would be a great deal more of the bell, than of the pomegranate. But humbly thankful I am there are a remnant left, who have them placed about their robes in due number and proportion. Some of that happy number I find here, and too many of a different sort.

S. F.

(Addition by JOHN CHURCHMAN.)

DEAR FRIEND SUSANNA FOTHERGILL,

Thy dear husband was so good as to offer me this, in order that I might have an opportunity to assure thee that the tender regard and near unity which from our first acquaintance made near impressions reciprocally on each of our minds, to the laying a sure foundation of friendship, still remain as stedfast as ever; and in a renewed sense thereof, my prayer to the Father of all our mercies is, that He would still be pleased to preserve and keep us under the wing of his love, and increase our affections in warmth to himself, for therein stands the fellowship of all his children. Thy dear husband, to my great satisfaction, has made a small tarry at my house, in order to give rest to the body, which, by overmuch fatigue, may be so debilitated as to be a clog to a willing spirit. Perhaps these few lines, mean as they are, may meet with no less acceptance for being joined to the foregoing epistle. In much tender affection, in which my dear wife joins, I conclude, thy real friend,

JOHN CHURCHMAN.

SAMUEL FOTHERGILL TO HIS SISTER.

East Nottingham, 10th Mo., 3rd, 1755.

Thou art the frequent companion of my thoughts, and that with hope and desire, as for myself, that every degree of happiness may attend, and that proportioned to the just sense thou hast received, wherein it alone consists. I am thankful for the favour of thy recovery; I cannot doubt thy awful remembrance of the supporting hand, and careful inquiry after the mind, of Him who humbles to the brink of the grave, and raises up again. His mercies are unutterable, and demand reverent hearts. O, that we may never forget what he hath done for us, or be rendered unworthy of the further notice and regard of a being who remembers his

children from generation to generation, and supports through all their trials to a peaceful habitation with himself.

I expect to spend this winter in these provinces: not only for the continuance of bodily strength, but the renewal of ability to labour in the Lord's work, is my spirit bowed in humble worship. Many are the painful steps amongst the dead and the dying I have to tread; the heritage seems in some places almost laid waste, through the negligence of those who call themselves watchmen, who appear to me the very tail of the flock; and it seems as if, whilst the people have made the outward wilderness as a fruitful field, the plantation and garden of God have been made as a neglected desert, and barren wilderness.

There are a living remnant amongst the various classes in age who keep their garments clean, and are strong to labour in the Lord's work; and work indeed there is, for all who are of a willing heart; and I trust their labour will bring some advantage to the family, and peace to themselves.

My good old faithful companion and servant, who carried me 2,300 miles last winter, whom I left in Virginia, very near his exit, as I thought, hath been brought up to me here, this week, in tolerably good order; and I expect a great deal more service from him, as my journeys will be shorter, and provisions plenty and good. The poor old creature knew my voice when I spoke to him, and gave all the signs of joy on meeting me that such a creature is capable of.

Dear sister, I am abundantly sensible of the place I have in thine, and dear brother's affectionate remembrance; though, perhaps, when sometimes in secret concealed distress, and disappointed of hearing from you, a painful thought may be suggested, and sometimes drop from my pen like a complaint, yet I know it is groundless, am sensible of tender sympathy, and at times, in spirit, as near as if a partaker of conversation with you both. This intellectual union has been often relieving, and I am humbly thankful,

that though the tenderest affection reigns undiminished in my breast, I have not an anxious wish towards England; this being, in the course of Providence, my proper lot for the present. I have now been about a week more than a year in this land, and have travelled 6,200 miles. I intended to have transmitted to thee an account of my journey, in the nature of a journal, but my time is so engrossed I have not time, but have hitherto kept an account of my manner of spending each day since my arrival.

I am glad to hear a good account of the Yearly Meeting; I was daily present in spirit, and in humble request for the overshadowing of best wisdom over you. White-hart court* was then, and oftentimes, a place I visited in mind.

S. F.

SAMUEL FOTHERGILL TO DOCTOR FOTHERGILL.

Maiden Creek, in Pennsylvania, 10th Mo., 20th, 1755.

The signal proofs of divine help which have been extended towards me and others, through my labours in the gospel service, will, I hope, ever be remembered by me in the manner they ought, to my profit and encouragement, in devotedness of heart to him who is ever highly worthy of obedience and faithful service, and will never send his servants out at their own expense, but amply supply out of his own inexhaustible treasure of riches, wisdom, and strength: indeed, who is like him, or able to enrich as he? Human understanding, glory, or friendship, are poor in possession, and in event. But never failing is the fountain of unchangeable good; and though he feed his people with the rod, yet the nourishment is divinely sanctified, and the flock of his heritage, though in the wood, is environed with invisible, yet invincible salvation.

Since my last, I went down to a Yearly Meeting on the eastern shore of Maryland, and returned with John Church-

* Doctor Fothergill's residence.

man to his house; I have also proceeded through the western side of this province, and have had many large and truly precious meetings, although the service hath been laborious, amongst a people, the elder part whereof seem not only dry, but very dry; yet there is a number of young people of the Hebrew race coming up out of their dens, and clothed upon with the vesture of righteousness and holy zeal; and indeed the cause hath need of them.

S. F.

SAMUEL FOTHERGILL TO HIS WIFE.

Philadelphia, 11th Mo., 6th, 1755.

I strongly hope He who hath called to this work will support and enable me to bear it with resignation and patience, and in his due time restore me to my beloved friends in my native land; and in the meantime will preserve us living to himself in the eternal covenant of light and life; for abundant experience testifies that therein is our safety, beauty, and use, and proper capacity of yielding service to Him who is worthy of obedience, worship, and fear for ever. Abundantly good and gracious hath he vouchsafed to be to my soul, in this painful labour in which I am engaged, and hath often filled with his own holy rain, his heritage; and made, at times, as a sharp threshing instrument in his hand, to thresh the lofty mountains to pieces, and to bow the sturdy oaks of Bashan. It hath been his own work and gracious condescension, and to him over all be the praise ascribed, who is God of the mountains, and lifter up of the low valleys, and their distressed inhabitants.

I hinted that something would be likely to detain me longer than I once thought, and I believe it will be my duty to visit all the Monthly and Quarterly Meetings within the verge of this Yearly Meeting: it hath pleased the holy master of our assemblies to clothe my spirit with a concern for the renewal of the discipline in his family; and he hath

been near to direct in wisdom, and to give me such a place amongst Friends here as to open my way greatly in that respect; and I believe in this service William Brown and John Churchman will by turns favour me with their company, which I esteem a favour.

I returned here to the Quarterly Meeting, which was very large, and strongly good in various respects; and as the assembly for the province have in some respects, I think, acted very inconsistently with the principles they profess, I had a concern to have an opportunity with such of them as are members of our society, being twenty-eight out of thirty-six; and they gave some Friends and me an opportunity this morning to relieve our spirits to them.

Some of those parts I visited last winter are now in great confusion, by reason of the Indians having done some mischief; they have destroyed several families, and spread a general terror over the back inhabitants of this province; and this city was a few days ago alarmed by accounts of 1,800 French and Indians being within seventy miles of this city, on their march to it; but it was a false rumour. But the deviation of many from our testimony, and their desertion of an arm which has been their sure defence above seventy years, and guarded them from hostile invasions and bloodshed, and now, leaning to their own strength, and actually putting the people in arms in some places, seems to me a presage of distress they will find hard to bear. I expect you will have great rumours of mischief done by the Indians in this province; but the latest and best accounts to this day do not amount to above ten or twelve killed; but multitudes have fled from their habitations.

I was some weeks ago at a settlement of Friends beyond the Blue Mountains, who were then in great quiet, but have since all removed, through fear of the Indians, and left their plantations and dwellings desolate. In the midst of this confusion, too few know the Rock of Defence, or have confidence towards the Ruler of heaven and earth; their minds scattered, and their foundations discovered very

weak, having lost confidence in the divine arm, trust in their own.

From this account thou may sensibly judge of the painful labour I must undergo, to obtain ease, and discharge my duty; all the hardships of travel last winter, though very great, were nothing in comparison of the anguish of spirit I feel for this backsliding people, though there are, and even in the assembly, a number who remember, with humble trust and confidence, the everlasting Protector of his people.

I dare not dissipate my strength by one wishful look toward my native land, beloved wife and tender friends, so as to desire to see them; but steadily and honestly labour here according to the ability given; circumscribing all my views within the bounds of duty, and resigning all my will, power, and faculties unto the will of Heaven; who hath indeed been pleased often to renew wisdom and strength beyond the usual proportion of my measure, and to support by his invincible arm in many deep concealed trials.

I have no confidant here but the Lord alone; here are many worthy friends, and dear John Churchman is like bone of bone; but I have found it my safety and strength to be hidden and deeply reserved from all unbosoming my complaints to any mortal, and before the holy Eye alone to spread my cause.

Thou hast a right to know my secret heart, and canst enter into its chambers, and in sympathy feel with and pray for my help; and I know thou art inwardly bowed with me and for me to the Lord of help.

Brother Joseph's letter gave me great satisfaction, on his own and dear sister Hannah and children's account, towards all whom my heart is often filled with a love which is not derived from mere nature, and in the embraces of it they are often fresh in my mind; but this is all I can at present find a way to manifest. May all our dwelling be in that hidden root of communion whence all the various branches derive nourishment, and we shall be as epistles written on one another's hearts by the finger of God.

S. F.

SAMUEL FOTHERGILL TO HIS SISTER.

Chester, in Pennsylvania, 11th Mo., 11th, 1755.

A variety of close, painful labour, hereaway, commands the attendance of every faculty of my soul and spirit; though my affection to beloved relatives is undiminished, and I am allowed at times to run in thought from one to another, yet the painful sensation of absence hath been very much removed. I esteem it a singular mercy from the everlasting fountain of mercy thus to stay my mind in its proper centre; to hide my native land, beloved friends, and each tender connexion, within the veil, to prevent a dissipation of mind to which I am too prone, and to keep my strength collected and firm for the anxious labour of the day.

And, indeed, the sum of divine mercies is unutterable, of which my soul hath been made partaker, for my own and others' help; it hath been renewed from day to day, in deep and wise proportions; sometimes more scarce, and deeply hid from sight or sense, to awaken awful search; sometimes more evidently manifest, to confirm humble confidence in the all-sufficient Helper; thus, deep memorable teaching hath been administered, which I hope will not be forgotten in any future period of my life. The continued support of bodily health claims thankful notice; I never was more healthy than through this country.

I have been favoured with the profitable company of that truly great and good man, John Churchman, in various meetings in this province, and to be now and then my fellow traveller.

I have assigned sufficient reasons before, why I dare not point out the time of my return home; it is concealed, and I dare not attempt to draw the curtain; I hope to be preserved steadily dependent upon Him who, I have reason to believe, drew me out from all that is dear in life; and who, I trust, will, in his own time, restore me to them

again, in the fruition of that peace which sweetly seasons every dispensation, and whose tender humbling effect is the strongest cement of the family of our Heavenly Father. Thou knows, beloved sister, whose service I am in, though unworthy to be ranked amongst his servants; and that he hath a right to be obeyed, and devotedly served, whose power is over all, and his mercy is to those who fear him. These considerations, with which thy mind is experimentally conversant, will lead to a humble quietude and resignedness.

I am easy and quiet; I know I am not forgotten, and that my dear friends are affectionately, and in true sympathy, mindful of me. I feel the strongest reciprocal returns; may it ever be mutually cultivated, and grow to the brightness of that friendship which is the glorious fellowship of the inhabitants of Mount Zion.

I must conclude this testimony of near and tender remembrance. My spirit is nearly united to thee in that which is stronger than natural alliance,—the hidden communion of souls, rectified by wisdom, and refined by the power of redemption.

S. F.

JOHN PEMBERTON TO SUSANNA FOTHERGILL.

Philadelphia, 11th Mo., 18th, 1755.

I spent most of last week with thy dear spouse, and intend to set out this morning to meet him again. He has his health, and looks much better than he used to do in his native land, notwithstanding his deep labours, in body and spirit, which are great, his testimony awakening and powerful, and I think he grows in the root and solid substance. His company is particularly acceptable, to solid friends, at this time of difficulty, wherein his advice has been strengthening, and his testimony clear and weighty against such that join with the world in spirit, and in its carnal reasonings; too many of such there are, that hearken to the clamours of the people, and are dismayed with the

world's dismay. Yet there are such that can, in humility and thankfulness, say they are favoured with a quiet habitation.

JOHN PEMBERTON.

SAMUEL FOTHERGILL TO DOCTOR FOTHERGILL.

Philadelphia, 11th Mo., 24th, 1755.

Thus far peace hath attended my steps; excellent glory be ascribed to its Author! Although the daily opening through the spirit of discerning the state of the meetings, families, and at times of particular persons, hath subjected to pain and distress, and more exercising than bodily fatigue, yet the holy spring of counsel hath issued in its pure crystal streams; which, though they have spread wide and freely flowed, have not left the channel through which they run dry and sandy, but in due wise proportions both cleansed and made it fruitful in inward enlargement of experience, how to trust the sacred fountain for fresh supplies, improve those already administered, and abide empty until the appointed time for replenishing come.

I received, soon after I arrived here, a command and promise from my Lord and Master, that I should make him alone my confidant, and if he should communicate some pearls for my own use and treasure, not to spread them to public view, but return them into his treasury undiminished. And likewise that in all my distressing, pinching hours, I should to him alone unbosom my pain, and spread my hands towards his holy habitation; and upon these conditions, and a faithful discharge of duty before him, he would fill my treasury, and that with the riches of his own presence, and hear in the day of trouble, and enable patiently to possess my soul in the invisible probations of companionship with his suffering seed. Thus reserved and concealed, under the appearance of a cheerful, quiet countenance, I have been helped to step along without making complaint to any, or boasting of riches not my own. It has

created no confidants, but left me single from all, and by some, perhaps, considered as void of much knowledge in my own private capacity, and by others as an unnecessarily reserved and uncommunicative person.

But it has tended to my peace and ease, and I have not wanted bread in my own house by an unnecessary profusion of it to such as perhaps had not teeth to chew it, and would have been hurt by it if they had attempted to swallow it.

This simple, eternal Truth, soon spoken or written, but of extent inconceivable to the carnal mind, I have found my stay and comfort—That God is good to the upright, sincere heart, and will not forsake them, let their attainments be more or less splendid, or their stations what they may; he will protect in summer's heat and winter's storms, and though they may walk upon the waves, or be ready to sink in them, if the petition be in good earnest, Help, Lord, or I sink, and a right disposition remain to lay hold of the outstretched hand, he will, of his great mercy, renew as of old the expressions, It is I, be not afraid. My heart and pen have outrun my expectation, in thus expressing my feelings, but it is to those to whom I am allied by a connexion nearer and stronger than nature, who may perhaps read it with those emotions of friendship and sympathy which I hope will ever furnish salt to our correspondence.

About four o'clock in the morning, on the 18th instant, this province was pretty generally alarmed with the shock of an earthquake, which occasioned great consternation, but I do not hear of any damage that ensued, unless the breaking of some chinaware and glasses. I was then at Aaron Ashbridge's house, and being in some pain of mind, my sleep was taken from me, and thereby I was enabled to observe the progress of it with some accuracy. I heard no noise like that of a rushing wind, which was heard in many places, but a gentle shaking of my bed, in such a manner as convinced me what it was, which continued to increase, and the windows, by the increasing trepidation of the earth, began to rattle; some china upon a chest of drawers was moved pretty much,

as I conjectured; it gradually increased for one minute, and opened the door of my chamber by drawing the bolt of the lock out of the staple.

As its increase was gradual, so was its decrease, and of the same duration, viz., about one minute; it did not much exceed in all two minutes, nor was it any less. I perceived the shocks of two earthquakes in England, and one upon Long Island, in 9th Month last, but they were little in comparison of this, and not all of so long extent of time. Here are numbers, as in England, who, in order to take off any awful impressions from the people, immediately resolve their being into natural causes, lest the Lord of nature should be remembered and inquired after. True it is, he hath commanded the subserviency of the elements to himself, and his merciful regard to unworthy mankind, yet hath he them in readiness to execute his purposes of chastisement and reproof. Though they bear a part in the general song of praise to the author of their being, yet, at times, their language relative to mortals is, "My Father, shall I smite them? Shall I smite them?"

Very distracted is the present state of this province: several cruel murders have been committed on the frontiers, and sixteen people destroyed about the 9th instant, within less than ninety miles of this city; which was done by a gang of banditti, part Indians, with some Irish among them. I was at the place about five weeks ago, but do not understand any Friends are hurt. The five Indian nations who conquered the Delawares sold some part of the ancient inheritance of these last to the proprietors, some few years since, alleging the right of sale to be in them as conquerors, and the goods were divided amongst the five nations, principally, to the discontent of the Delawares, who still judged themselves justly entitled to some equivalent for their land, which either the inattention of the proprietors or their want of information induced them to disregard; and it is pretty much on this land, and land fraudulently obtained, that the barbarities are committed.

S. F.

SAMUEL FOTHERGILL TO HIS WIFE.

Philadelphia, 11th Mo., 24th, 1755.

I have, since my last, been closely engaged in a part of this province adjacent to this city, and been favoured with the renewing of blessed help, to labour in many large, and, I hope, some of them memorable meetings, though in very deep, distressing, painful service; but it is enough; and the sum of my desires, the Ebenezer of all ages, is near, to strengthen, with the stretching out of his own glorious arm, to enable to clear his own name, and the heads of his servants, from the blood of the people.

On the 18th instant, this province was alarmed by a severe shock of an earthquake; it is the second I have perceived in less than three months, but the most alarming and terrible I have felt. .....

It fell upon me, in a vast congregation, last night, in this city, to remind the inhabitants of this awful visitation, with the sword now destroying upon their borders. The subject was awful; and a very eminent degree of holy authority and wisdom attended, to make it, I believe, memorably advantageous to some, as it was melting to many hundreds present. What livingly opened was 5th and 6th verses of the 19th Revelations.* I mention it with reverent praise to the ever blessed Fountain of sure supply and help, who, and who, alone is worthy of all honour, dominion, and pre-eminence for ever.

Great is the perturbation of many, and plain the discovery now made of the unprofitable professions many have made of religion, in this time of clamour and rumour of war; few

* And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great.

And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying; Alleluia; for the Lord God omnipotent reigneth. Rev. xix., 5, 6.

know where to have recourse for a rock of defence, and a safe hiding. Agitated with fear and horror, they feel their want of a good foundation in this time of need. I hope it may be profitable to many in the issue, though, for the present, it is painful to such as are concerned to labour amongst them. The fears of the people are not groundless, nor hath any occasion been given to raise them to such a degree; about seventy Indians have been known together, who have burned several houses, and scalped some people. But I meddle not with these proceedings; they are not my province or business.

I remember thee and dear relations affectionately; and am sensible I have in this labour the union and sympathy of many, who are near to my spirit. Dear Sarah Chorley has a place in my near regard. I have often remembered her for the work's sake, which the Lord hath begun and carried on in her mind, and would and will perfect it as he is steadily looked to.

S. F.

LYDIA LANCASTER TO SUSANNA FOTHERGILL.

Lancaster, 12th Mo., 13th, 1755.

Thy welfare every way is the concern of my mind, now in the absence of thy husband more particularly, that thou may be preserved daily in that which above all things will be thy wisdom, strength, comfort, and support, both in spirituals and temporals. I find great need of it myself, having no other help to guide and instruct me in the proper way of my duty, that I may make straight steps in my goings, both before God and man; giving no occasion of just offence to any who may watch for it; as there are many eyes over us poor preachers, some for good and some otherwise; but truth will stand, over all the clamour and wrath of man; nay, the devil, nor all his instruments cannot overthrow it; the foundation stands sure, and the Lord knows them that are his, and will plead their cause in his own

time and way. But we have need of patience, to wait that time; it may not be in our hasty time, for our judgment sometime is rash; but his is sure, and lingereth not but for some good end: therefore, let us ever learn to submit all, and commit our cause to him who is just in all his ways; let him freely dwell in our hearts, sway his sceptre, and do his will; for he will fight the battles of such. I do not know why I should write after this manner; but as it freely comes, so it goes, as unto a bosom friend, who is no stranger to those suffering paths, nor to that Hand of power which worketh deliverance; into which I commit thee, with my own soul.

LYDIA LANCASTER.

According to the eloquent testimony given forth concerning Lydia Lancaster, and which was written by her intimate friend Samuel Fothergill, she was the daughter of Thomas and Dorothy Rawlinson, of Graithwaite, in Lancashire, both of them descended from honourable families. They were religiously concerned to instruct their children in the Truth, the most precious of all blessings. That powerful Hand which can alone give the increase, mercifully extended an excellent blessing to several of their children, and particularly to this their daughter; and, as it opened the heart of Lydia in former time, opened hers to receive the heavenly message.

About the age of fourteen years, she had a sense of its being the will of Providence to engage her in the ministerial service, under which concern she continued about ten years, growing in wisdom and experience, that she might come forth in the right time, endued with proper qualifications. In the twenty-fourth year of her age she appeared in a living, powerful testimony, and grew therein. The blessed author of all spiritual riches having abundantly replenished her with the treasures of his kingdom, she soon became an able dispenser thereof to the churches. In this cause she

visited this nation several times, Ireland and Scotland twice, also the continent of America.

Her ministry was living, clear, and powerful; her openings into the mysteries of the kingdom deep and instructive, adapted to the state of those amongst whom she laboured; close, and with authority to the negligent and careless: yet all her ministry was attended with a degree of that love and tenderness which accompanied her Lord and Master, who "came to seek and to save that which was lost."

Great was her growth in religious experience, even to the stability of salvation, and an assurance that she should be preserved from falling; yet accompanied with the deepest humility; a filial love, which casts out servile fear, was the covering of her spirit, and rested almost constantly upon her for several months before her removal.

She died at Lancaster, the 30th of the 5th Month, 1761, aged 78, and a minister about 53 years.

As she lived, so she died, in great favour both with God and man, full of days and full of peace.

SAMUEL FOTHERGILL TO HIS SISTER.

Philadelphia, 12th Mo., 17th, 1755.

As the sure mercies of our Heavenly Father are new every morning, conveying along with them renewed obligations to awful worship, and some degree of holy ability to offer it to him, and to make mention of his loving kindness, even as a song in the night, so the tender connexions of nature, the stronger cement of friendship, and a good degree of the deepest alliance in spiritual affinity, as a threefold cord, draw into a communion and conversation which I hope will not be insipid or tedious. The affectionate, sympathizing spirit which I feel to run through and animate thy letters, is to me inexpressibly pleasing. I rejoice that I have a very affectionate sister, a tender friend, and the Heavenly Husbandman a pleasant plant, united in one person. And oh, that he who has done abun-

dantly more for us than we could ask or expect, may, on our part, be so reverently followed and served, that we may ever know him near—to prune, cultivate, water, and replenish to greater fruitfulness, and a happy translation at last to the banks of that river which proceeds from the throne of God and the Lamb.

Through the continuance of divine help, I am sustained in ability to travel; my bodily health generally very well, and spiritually according to the wise proportion of His wisdom, who sends not his servants on an embassy at their own charge, but furnisheth meat, drink, and apparel out of his inexhaustible magazine; even such provisions as are well prepared, and such apparel as wears not out, but increaseth in lustre, as carefully watched, and often washed, until they acquire a meetness to appear in before the throne of unmixed Purity. Oh that my heart might ever feel what it now suggests, through all the crooked, intricate mazes of this wilderness passage, to a happy residence beyond danger.

A number of substantial Friends from divers parts of this province having appointed a meeting for conference together, in this city, and requesting my meeting them, I found some engagement of mind for the service. Our conference continued, by several adjournments, until last evening. The Friends met are generally returned, and I expected to go away to-morrow, but feel my way blocked up, and an engagement of mind to remain here, though I see not for what end; but as I am often led in ways too deep for my penetration, I acquiesce in quietness and resignation of spirit.

A general visit to all the meetings (which I have almost perfected) appears not to be the whole of my business here; one little service after another, and not in the character of a minister, hath given me some true ease; and hope to be helped to such a degree of attention to the great Master's requirings, as to know, and by his strength perform, his will.

S. F.

SAMUEL FOTHERGILL TO HIS WIFE.

Philadelphia, 12th Mo., 17th, 1755.

..... Oh that our residence may ever be in that house where the Feeder dwells, and administers wise portions to his children, even bread that will never grow mouldy, wine that is well refined, and garments that never wear out, but increase in beauty and lustre the more they are worn, until they are meet to appear in, even in the presence of unmixed Purity, and terrible Glory.

Through the continuance of divine favour, I am still helped, even beyond my expectation, and supported to labour every way to true ease, though very close and painful service falls to my lot, in doctrine and discipline. The week before last, I visited all the monthly meetings in a neighbouring county. We met at ten in the morning, and stayed until five in the evening, without breaking up or refreshment, for five days successively, which I think wore me more than any service I have had in this country; but the strong Tower of the righteous was near, and supplied with inward and outward health.

I am preserved from a painful hankering after home, being stayed in my present service from a sure sense of duty, and a painful exercise. My whole heart is engaged to follow after the things which make for true peace to myself, the families' health, and the renown of the ever worthy Name, who hath preserved, and by his own hand sustained, to look towards his holy temple, in many trials, and hath never failed. Thou knows me too well to think I loiter away time; thy affectionate, repeated hints are tokens of a nearness which nature suggests not, and an united spirit with me in this labour; and mayst thou be remembered in thy lonely allotment with the precious dew of the everlasting hills, and the sweetness of that peace which surpasses the understanding of man.

As my spirit is bound to the testimony here, I dare not

attempt to hint much about the time of my return home. I hope to return when I ought, and to come sooner would not be to the ease or comfort of either of us.

The consternation in which this province hath been thrown by the Indians is not diminished. The Assembly have sold their testimony as Friends to the people's fears, and not gone far enough to satisfy them; the Indians have complained without redress, and are now up in arms, and have destroyed many people; there were the bodies of two men, whom the Indians had killed and scalped, brought down in great parade to this city, from the back parts; multitudes went to see them, and seem loudly to clamour for war. The ancient methods of dealing with the Indians upon the principles of equity and justice seem neglected, the spirit of war and destruction endeavouring to break loose, in order to reduce this pleasant, populous province to its ancient wilderness condition.

Few, very few there are, to stand in the gap, and spread innocent hands towards the holy sanctuary, in intercession for the people; too many, under our name, and even amongst our professed chiefs, unsound in the faith, having lost their habitation in the fold of rest, are looking at, and calling for, the arm of flesh, and the sword to defend them.

There are, nevertheless, a number who know how to pray, and where to flee. Great is the opposition of spirit the ministers of the Gospel of Peace must meet with, and the doctrine of dependance upon the arm of the Lord is an unknown language to many; this makes it very hard labour to divers, to endeavour to awaken the people to consider their ways.

Wise, faithful, and true is He that dwells on high, and will convince all people that he rules over all the children of men.

S. F.

SAMUEL FOTHERGILL TO JOSEPH PROUD.*

Philadelphia, 12th Mo., 20th, 1755.

I have been deeply engaged in spirit, and very closely employed in labour, almost incessantly, since I parted with thee, and so closely hath my mind been bound to the Testimony, and my measure of labour in it, as to prevent my attention to much else but the labour of the present day. I durst not allow much scattering of mind, even where the ties of nature were sacred and nearest. I hope this may be accepted as the real cause of so long a silence; but a degree of true nearness draws my attention towards thee, thy dear wife and children, accompanied with an earnest desire for your preservation and sure building up in the Truth as it is in Jesus, and that your care might be increased to look forward beyond all settlements in profession, and the outward courts of the temple, to that durable foundation and tried rock, which is Jesus Christ, the Lord and giver of light and life. Thereby you may be qualified to be useful in your day; and, being gathered up into the peace and rest of Mount Zion, may say to your children, and others, by a living example, "Come hither, I will show thee the bride, the Lamb's wife." Great is the want of such in your, as well as other parts of this land; yet I am fully satisfied the Lord of salvation has arisen in sundry places, to raise up their weak hands. And oh, that you both may enough feel after the living, cleansing stream, which would more evidently beautify, and make fruitful, trees his own right hand hath planted, that obstructing things might be more and more removed.

Thus the Lord of the plantation would work for his name's sake, even amongst some who have yet had little fruit upon them, more and more abounding in inward and outward righteousness to the Lord and his family, and lead gradually

* A relation, son of John Proud, of Newport.

to a holy meetness to be at last fixed upon the banks of that river which proceeds from the throne of God and of the Lamb.

Thus, in true earnestness of spirit, my soul longs for you both, that the enduring riches of the Spirit of everlasting love and life may fill your treasury, and an increase of zeal and love towards the family may be known, wherein, I am persuaded, the weight and burden of its welfare would be more felt, and a concern to shew yourselves on the Lord's side, in heavenly conversation, and in a steady care for the cleansing of the camp, lamentably defiled by the spirit of the world in your island. And although a sense of your own weakness, and the difficulty of the labour, may at times distressingly prevail, yet the all-sufficient Supply of all would show himself near, and endue with strength to labour to some help in general, and true peace in your own individuals. I believe good is towards you, your's, and the Lord's family; and the ancient prophecy seems in measure accomplishing, "Thou shalt arise and have mercy upon "Zion, for the time to favour her, yea, the set time is come. "For thy servants take pleasure in her stones, and favour "the dust thereof."

Happy, yea, inexpressibly happy, will be the portion of the truly faithful, who devote themselves to his service with upright hearts. The excuses of weakness are not available, as the strength of the mighty arm of God will be revealed to the humble seekers, who never said to Jacob, Seek my face in vain.

And, dear children, in true love, much desired and longed for, may your spirits be awfully bowed to seek true riches, which are, I am persuaded, at times offered from the Lord to your acceptance, and can alone beautify in his sight, and in your own, when the veil will be rent, and things appear as they really are. A gradual progress towards Zion, from tender years to such a state as the Almighty may allot, is the most secure and uniform, is more free from the depths of distress and anguish, than where negligence and folly

have attended their inconsiderate steps, and they have the sorrow of unlearning, and the labour of learning, in more advanced years. Remember with love and fear the God of your lives, in the days of your youth, that in the multitude of his mercies he may remember you, and through his mercy you may be set as a seal on his arm.

Assure yourselves of a large share of true regard with your affectionate friend and kinsman,

S. F.

SAMUEL FOTHERGILL TO TIMOTHY WATERHOUSE.

Philadelphia, 12th Mo., 20th, 1755.

I have by no means forgotten thee, thy dear Hannah, and other relations. I feel all the tenderness that nature requires, and the warmth of strong desire for thy prosperity and establishment in that blessed Truth, into which thy feet have been measurably turned; and oh that thou mayest ever remember, it is the followers of the Lamb that shall with him be victorious. Many have known the arising of the morning star in their hearts, and by the brightness thereof have been convinced, and in a degree led into obedience and conformity, yet for want of steady following on from one degree of faith and obedience to another, have been darkened in their minds, and weak in their steps, and rather by some crooked by-path turned back to Egyptian bondage, than advanced forwards to that land of liberty, the glimpses whereof have in time past been so precious, that they have accounted all other things but as dross and of no value in comparison with it.

The retaining in our remembrance the joys of our morning, and what was once done for us, hath prevailed at times as principal riches, whereby the daily sacrifice hath been neglected, the feeling after living virtue stifled, and religion gradually left the heart, the poor soul contenting itself with notions and conclusions it once saw in the light of life, without waiting for daily renewings. Thus form is substituted instead of power; the head enriched; but, alas! the soul and

spirit returned or returning to their common centre, heretofore in a good degree crucified by the Holy Power, regain life and strength, and, under a varied form, lead into alienation from God.

Unexpectedly, and unsought for, have these remarks dropt from my pen, under a good degree of nearness of spirit to the Great Councillor, and perhaps not void of instruction to thee in thy present state; and oh, saith my soul, that thy morning light may ever remain new and clear, that suffering, distress, and troubles on thy convincement, may not be rendered void of use, and laid waste by the unfaithfulness of maturer age. Have a care of the world, and its spirit; its friendships are enmity with, and destructive, of that lamb-like, innocent life which inherits all things; let not thy mind be encumbered with posts or places in the government; they are not for thee; stand out of them all, in the ranks of the Lord's army; and thus, I am persuaded, the Lord would bless thee, and others through thee. But if this refining hand, and chastity of mind, be not rightly sought after, and patiently abode under, I fear thy day will be overcast with clouds, and perhaps scarce strength left to withstand even evident pollution.

S. F.

SAMUEL FOTHERGILL TO JOHN CHURCHMAN.

At Joshua Pusey's, 12th Mo., 1755.

It is no small favour, amongst many others, to me, in my pilgrimage through this land, that I feel the invisible cord which binds up the bundle of spikenard, and find myself at times within it, though a favour not at all times attainable by me. I am often scattered, and in an anxious solicitude, whether I am meet for such a fellowship; and this is well, in bringing more close search after the cause of obstruction; which my soul desires may be removed by the spirit of judgment and of burning. I have rejoiced at times in the sense of this fellowship, in which I have

desired my lot might be cast for ever; and though many bitter and unpalatable fruits grow in this land, yet there is a garden which produces apples of gold, and our Master has set a slip of this tree at Nottingham. May his dew rest upon its branches, and former and latter rain render it ever fruitful, and its branches spread over all opposing things, and poor I favoured now and then with a dish of its fruit.

This friendship thou hast vouchsafed to admit me to has done me good, and I hope will continue beneficial, in exciting to diligence to be what I know thou wishes for me; and in the progression of that regard, let thy knife as well as thy cruse of oil be upon me.

S. F.

SAMUEL FOTHERGILL TO MARY PEMBERTON.

Wilmington, 1st Mo., 12th, 1756.

Thou hast been so much the companion of my thoughts since I saw thee, that I can hardly forbear telling thee so, though I have little else at present before me to communicate; only this I may say, my spirit is, and hath been, frequently touched with near sympathy with thee, and strong desires for thy succour in the *various exercises* of thy pilgrimage; for I believe thee secretly and strongly affected by *them*, though outwardly favoured with many agreeable enjoyments of life.

And, indeed, unspeakably wise is the conduct of our Heavenly Father towards his children, though we may at times injudiciously repine when some of his choicest blessings are handed out, under the form of adversity. He knows our frame; past, present, and to come are one in his view, and his wisdom directs their several contingencies to our profit. Afflictions, when they arise from real, allowable causes, are at times made useful, in renewing diligent labour after sacred relief; and truly profitable inquiries, Is there not a cause? have often issued in such discoveries

as could scarce have been expected, nor would have been received, in any other school.

Here is the faith and patience of the saints exercised, and rewarded in His time and way, who slumbereth not in the darkest night of probation, but Immanuel is his holy attribute for ever.

My spirit strongly begs every dispensation of our Heavenly Father's good pleasure may be effectually blessed, in our obedience, to our help; and I am abundantly satisfied his hand is towards thee for good; and comfortable hope arises in my heart, thy day is near to break forth more pleasantly; and the cloud which may perhaps have been on thy tabernacle will be taken up, as a signal for thy progress.

S. F.

ISRAEL PEMBERTON TO SUSANNA FOTHERGILL.

Philadelphia, 1st Mo., 15th, 1756.

The benefit and satisfaction I have enjoyed from the conversation and friendship of thy valuable husband, have interested me in those near friends whom he hath left behind.

I feel assured of thy partaking sensibly of that reward which Infinite Wisdom and Goodness graciously affords to such who deny themselves of the most precious enjoyments, in the discharge of those duties enjoined by the wise dispensations of his providence, for the benefit of their fellow mortals.

The many excellent qualifications thy dear spouse is favoured with, being, with a steady devotion of heart, employed in the cause and service of the bounteous author of them, are so signally rendered serviceable to us, in these parts of the world, by the renewed supplies of divine instruction and strength, daily extended to him, that many have cause reverently to acknowledge the condescension of divine regard, in sending him among us in a time of great difficulty,

when every help, mediate and immediate, is necessary: and I hope in due time, when his service here is over, the prospect of which does not yet seem near in view, he will be safely restored to thee, full of the most perfect tranquillity, peace, and true joy, to your mutual consolation.

ISRAEL PEMBERTON.

SAMUEL FOTHERGILL TO HIS WIFE.

East Nottingham, Pennsylvania, 1st Mo., 19th, 1756.

Though I have nothing to boast of, as signal fruits of my close labour to others, yet the peaceable fruits of honest obedience are an abundant compensation, and spread a table in the desert, at times, that is more worth than that the devils are cast out, and that I tread on serpents; the sweet evidence of a name in the Lamb's book of life, is the sum and substance of all. I mention it with reverence; not as though I had already fully apprehended, but as a mark which is to be arrived at by faith and obedience. Oh that it may ever be the chief object of our endeavours, with united diligence and care, that we may go up hand in hand to Mount Zion, the Heavenly Jerusalem, where those who overcome inherit all things.

And although painful baptisms, and times of great inward distress, continue at times my lot, yet I am helped to be comfortably easy and resigned, being sensible they are necessary for my own cleansing, and right qualification to minister to others in their various states, and suitable ballast for those times of more sensible manifestations of the Holy Countenance; for such, even to a glorious degree, are at times vouchsafed, but they are the festival days of Zion, and only come in the wise appointment of the king and ruler of that heavenly city.

I know thy heart is as mine, and thy desires strong that my return may be in true peace, and hope we shall both be preserved from repining at the disposal of that Hand from

whence a multitude of unmerited mercies have proceeded. The present state of this province is very distressing; the Indians, very cruel and bloody, destroying men, women, and children, and burning their houses; which hath occasioned great trouble, and raised the clamour of the people against Friends, who dare not resist violence with violence. Yet too few lay it properly to heart and learn righteousness. A choice seed there is, who spread innocent, interceding hands towards the holy temple, with which my very soul is united, and that seems likely to detain me longer amongst them than otherwise I might be.

The ingratitude of many to a merciful benefactor, their worldly-mindedness and forgetfulness of the Lord God of their fathers, is cause of awful alarm from him who justly challengeth the love and obedience of all flesh, and will get himself a name in the earth, in mercy or judgment, and be heard by all flesh. Oh that this people were wise, and knew this.

The assembly here have passed a law imposing a tax upon the inhabitants of this province; and as a great part of the money is to be laid out for military purposes, many solid Friends cannot pay it, which is likely to bring such a breach and division as never happened amongst us since we were a people; may it be finally conducive to the glory of the ever worthy Name, if it issue in the winnowing of the people.

I still continue very healthy for the most part, though I have travelled and spent myself as much as most, having travelled 7,000 miles in this country. The winter proving favourable, thus far I have not been willing to lie by, but intend two days entire rest here, which is more than I have had at one time for some months.

S. F.

LYDIA LANCASTER TO SAMUEL FOTHERGILL.

Lancaster, 2d Mo., 10th, 1756.

In the pure fellowship of the gospel of peace, my soul nearly salutes thee; having thee daily in remembrance, and, according to my measure, travailing in spirit and sympathizing with thee in thy painful and laborious service, and under thy many heavy burdens, which, though great, will, I doubt not, be sweetened to thee, and beneficial to many. I pray in my soul thou may not faint in thy mind, nor be weary in well doing thy duty, according to divine manifestation; for whether the people will all hear or forbear, thou, and all the faithful, shall reap, in due time, not sorrow and perplexity, but glory, honour, and peace.

O, my truly beloved friend, whom the great Lord of the harvest hath sent, as a cloud full of rain, into that wilderness country, I beg thou may be enabled every way to quit thyself fully, by discharging thy trust honestly, that when it is thy time to return, it may be with pure clearness, and lasting comfort; yea, and I believe it will be so. I am extremely obliged to thee for writing so plain, free, and informing a letter as thy last to me was; indeed I prize it much. I now send thee a renewed token of that love which neither time nor distance can diminish; for I feel the length and strength of it to increase, and rejoice in my heart, with a spring of praises, to the Fountain and Author of our mercies, whose presence attends his depending children all the world over, under their various afflictions and trials. Great cause have we humbly to trust in him, in a daily, patient waiting upon him to know his pure will; and such have cause many times to rejoice in his salvation.

As to the state of affairs in America, I do not think myself a proper judge; but think our people had better have quitted their places in the assembly, as the world is circumstanced. They are in a strait and very difficult station: I see not how Friends can faithfully bear up the

ancient testimony, without being loudly cried against; wherefore, if they could be free to resign and live in peace and quietness, minding their own business as Friends do every where else, seems to me most agreeable; as I wrote to thee once before, so shall leave it; and let thee know I had a late letter from Edmund Peckover, giving account of an extraordinary visitation from on high, extended to the people at Norwich. In two years time are come forth in public testimony to the number of ten, all well approved; among whom is E. G. from a state of mind far from agreeable, is reduced to the greatest humility, and as a weaned child, is in much self-abasement and abhorrence. He appears in their great meetings, to the satisfaction and joy of Friends, and agreeable surprise of every body; and that there is such an open door of convincement, that he thinks it may be said there are almost daily some added to the faith.

As to the times outwardly, things look very threatening, and I expect a war with the French this ensuing spring and summer. May it please the King of kings to defend and protect us by his almighty power, as I have reason to hope he will, (all those who are really his,) yet I believe it will be a time of such calamity as this our native land never knew; and yet there is a secret hope in me that it will all work together for good, to those who truly love God, and labour for Zion's prosperity, and the enlargement of her borders. There is a tender visitation to many of the youth in this nation; and I believe the time that is approaching will shake, sift, and loosen the worldlings from their too eager pursuit and love of what will be found in a tottering condition; that they must either fasten close to the ancient foundation, or else fall; nay, I hope many will be awakened to righteousness, and have more room for religious consideration than heretofore; for it hath long been a dull, drowsy time, and little more witnessed than the name of religion; but the great God is jealous of his honour and will not be mocked. Deep and ponderous have the meditations of my

heart been for months past, and much satisfaction from the Lord has been met with.

I now conclude, with a heart more furnished with crystal streams of love and pure prayers than pen and language can set forth; wherein I remain thy true and faithful friend, sister, and companion in the sufferings of Jesus, and joy of our Lord according to my measure,

LYDIA LANCASTER.

SAMUEL FOTHERGILL TO COMFORT HOAG, (AFTERWARDS COMFORT COLLINS.*)

New York, 2nd Mo., 12th, 1756.

In a degree of that love wherewith our Heavenly Father hath loved us, and sought us out when our feet were turned from the paths of peace, I affectionately salute thee;

* This Friend resided in New England, and attained to a great age. The following account of her is taken from a letter written in 8th Month, 1812, by Matthew Franklin:—"We called to see Comfort Collins, aged 111 years and eight months. A more interesting and precious opportunity I never remember. All her faculties have in a measure fled, save her religious sensibility: she has no sort of recollection that she ever had either husband or children, or houses, or lands, nor of her nearest friends even when named; yet her sense of divine good, and the religious fervour of her mind, are unabated.

"We stayed about an hour, the whole of which time she was engaged in praising her Maker, in exhorting us to love the Lord, and to lay up treasure in the heavens; several times saying, 'One hour in his presence is better than a thousand elsewhere: I know it, friends, I know it from experience,' and then her voice would seem to die away in a kind of melody; and after being still a few moments, she would again lift up her voice with much sweetness in praising the Lord, and advising us to love and fear him; and looking round upon us said, 'I love you, dear friends, though you are strangers to me; for I love them that love the Lord, blessed be his name!'

"The whole company were in tears whilst we stayed. The

earnestly desiring thy preservation and establishment, that neither heights nor depths may remove thee from the safe abiding of the faithful. Various are the trials, and manifold the afflictions, a remnant have to pass through in their journey towards Zion; some more manifest than others; some within, some without, and some both. But here is the faith and patience of the saints, that nothing may move them from their trust; and these present afflictions may work for us a more exceeding weight of glory. Large, hath been thy share in probations and trouble; but He who led Israel through Jordan, and commanded her waters to stand as walls on each hand, hath an everlasting name in his family, and will be his poor children's guide through Jordan's waves and depths, and establish on the firm land of salvation, as humbly followed and trusted in; and when their hearts may be overwhelmed, will lead to a rock which is higher than they. It behoves us, dear friend, in order to share so great salvation, to be obedient children of our Heavenly Father, to wait for his counsel, and the renewing of the Holy Ghost, to purge and redeem, that we may have a claim as children to the Father's promise, "I will never leave thee nor forsake thee."

With respect to myself, I am mercifully sustained in health and ability to proceed with diligence in the Heavenly Master's employment. I thoroughly visited Chester county; performed a second visit, to my great satisfaction, to the western shore of Maryland, and through the Jerseys, to this city. I stand ready to go any where that truth leads and light shines; but think I am near clear of this land; and have this evidence,—I have, in my measure, laboured faithfully. I have seldom known a greater share of the word of life than hath attended in this journey from Philadelphia

remembrance of this season is not off my mind; nor, I hope, ever will be, while memory remains; for I think that she and Mary Griffin are two most memorable instances of the reality and rectitude of the principles of spiritual light and life."

The time of her decease has not been ascertained.

hither, which hath been about three weeks; nor more frequent scarcity of bread out of meetings, so that I have been ready to say, notwithstanding all my labours, "I am cast out of thy sight, oh Lord, and in sorrow sought my beloved, and for times could not find him." But I believe his pitying eye and gracious ear are open for good towards Zion's dust, and his arm invisibly near when our heads are overwhelmed by the waters of bitterness. My dear love in the unchangeable covenant of life salutes the living amongst Friends thereaway. May the mighty God of Jacob preserve in holy, humble waiting, and sustain to his own praise, and keep in his own meekness, wisdom, and purity, that in days of mourning and lamentation for the slain and dying, this land may have to spread innocent hands towards the holy throne, that he may spare his people, and that they may never be a prey to the Gentiles, neither inwardly nor outwardly. So be it, O Lord God!

I am, with the salutation of true love, thy friend and brother in the faith, patience, tribulation, and victory of the gospel,

S. F.

SAMUEL FOTHERGILL TO DOCTOR FOTHERGILL.

Philadelphia, 2nd Mo., 20th, 1756.

Although a variety of painful exercising steps are in the way of my duty and labour, yet all-sufficiency is one of the attributes of our Heavenly Father; and each of them is very deeply significant. It is and has been cause of profitable humbling to my soul, that sure mercy has so signally attended every way; I know it is for his own name's sake, and his people's sake; and may the praise and reverence due, for ever arise to him alone, undiminished from me, for I am not worthy of his so great condescension. Neither, indeed, are the professors of his pure truth; and that, I hope, some of them are awakened profitably to consider, and have their hearts stirred up to apply for help

to more fruitfulness and diligent care after true support, though of too many my hope is low. I well know the sacred ear is not heavy, but where no sound or voice of supplication is uttered, it is not within the limits of Omnipotence to hear.

Oh that we, who have tasted that He is good, may never forget him, nor allow our palate to be vitiated by that which our present and future experience will evince is not bread; the artificial, imaginary dainties of this world's riches, honours, and friendship, have too often been an ensnaring banquet, to which even some of Zion's sons have sat down, tasted, and forgot their proper aliment. But this thou knows; and may thou ever be guarded, in the proper exercise of thy senses, and thereby preserved healthy, and strong, and meet for that service, which is of infinite importance and everlasting duration.

I wrote to thee from West-river, in Maryland. I finished my second visit to that shore, and was enabled to leave it with great peace, obtained through painful, faithful labour. I returned to the Quarterly Meeting at Concord, for Chester county, having travelled very hard; and was enabled, through merciful help, to clear myself of that part of the province to great satisfaction; the name of the Lord was gloriously high amongst us, to the melting many of our spirits as into one heavenly lump. I came here on the 11th, and have not been a day unemployed; and have been favoured with some truly good meetings in this city.

The circumstances of this province still continue fluctuating and unpleasant. Many thousand pounds of the province's money have, by the Assembly's committee, been laid out in erecting forts upon the frontiers, and placing men in them; a step as prudent, and likely to be attended with as much success, as an attempt to hedge out birds or the deer. The neighbourhoods, of those forts have been, since their being erected, the scenes of the greatest barbarity; in contempt and mockery of the attempt, eleven people being destroyed a few days ago within a mile of one of their

forts. Fresh matter of contest hath presented between the Assembly and the Governor. The recruiting officers having enlisted the servants of the inhabitants, they have many of them no means of following their several employments; a great number will be ruined, and a greater still exceedingly prejudiced; the Assembly have addressed the Governor respectfully, but received an evasive answer. I so fully concurred with thy sentiments before thou imparted them, about the pointed style of the Assembly's reply to the Governor, as to improve every opportunity I could meet with, to impress the necessity of decency and due respect upon such of the Assembly as I could propose to myself to be likely to have any influence upon, with the manifest inconsistency of every inflaming step, with their interest, and with their religious profession. I found many pained about it, and sensible it is wrong. It is altogether imputed to B. Franklin, their principal penman; who, I have sometimes thought, intended to render the Assembly contemptible, and subject our religious society to the imputation of want of respect to authority, as a factious sort of people; and I fear he has gained his point. But as the uneasiness of the minds of many in the Assembly with such language increases, I believe they will for the future be more guarded.

S. F.

SAMUEL FOTHERGILL TO MARY JORDAN.*

Upper Springfield, 3d Mo., 5th, 1756.

If I have not, when personally conversant with thee, given thee proofs of a real affectionate sympathy in

* She was the daughter of Mary Pemberton, and her former husband, Robert Jordan. Her mother, in an affecting account which she wrote concerning her, says,—"She was one whom the Lord had favoured with a good natural capacity, and having his holy fear implanted in her heart, she found it to be true wisdom; her deportment was grave and solid; her words were few and

thy present afflicting circumstances, thou mayest be assured it has not been the effect of disregard, or occasioned by the want of that sensibility of others' distress which nature and principle have deeply fixed in my mind.

A continued chain of important reflections relative to the whole, may have often diverted my attention from particulars, though not from thee; and, indeed, I have found it expedient, as much as I could, to avoid much dissipation of mind, that I might stand more collected for the labour of the day.

But I have ever desired the favour of a mind susceptible of others' distress; and chosen from the school of affliction to receive the tongue of the learned therein, to speak a word in due season to the weary and pained. That afflictions of body or mind are not joyous, for the present, to nature, is a truth abundantly confessed, yet that they are often sanctified to work a more exceeding weight of glory, hath been fulfilled in the happy experience of multitudes.

The afflictions incident to these tabernacles of clay have often a painful effect upon the mind, the weight of them sometimes raises distressing reflections, and prevents our attention to the sole, suitable relief; and when the Lord of our life intends wise instruction, disquietude and secret repining induces the desponding mind to increase its perturbation, by a fear that we are cast out of the notice of the Heavenly Father, forsaken of God, and therefore afflicted.

Hereby we are prompted to wrest the inscriptions Heaven has written upon all his messengers, whether sickness or health, sorrow or joy, and are in danger of defeating the end of their being sent. What more particularly endangers our misconstruction of the message of sickness and distress, is its being sent in the time of sprightly, blooming youth,

savoury, manifesting a lively sense of religion, even from her very young years." Her illness was lingering, through which she was preserved in great patience, and uttered many tender and affecting expressions. She died on the 21st of 10th Month, 1759, in the twentieth year of her age.

when the gayer, easier scenes are most likely, and more eligible; advanced years submit to it of course, but youth by force. The language of Hezekiah upon such an occasion is very natural, and the result of most minds in parallel circumstances; "I said, in the cutting off of my days, I shall go to the gates of the grave, I am deprived of the residue of my years." Not only the gloomy prospect of nature's decay, and the dissolution of the body, affected his mind, but a painful solicitude about an hereafter aggravated his sorrow, even the fear of an exclusion from future joy; "I said I shall not see the Lord, even the Lord, in the land of the living."

Peradventure, dear Mary, disquieting sentiments from both these awful reflections may at times have supplied hours of anxiety; and a combination of real causes of complaint, aggravated by the anticipation of those suggested by fear, may have furnished thee with a variety of fears; and the vigilant accuser of the brethren improved the opportunity at times to cast down below the proper place.

What may conduce to remove the whole cause is not in my power to prescribe, but an affectionate regard may suggest; and I would hint moderate exercise as often as thou canst; the approaching season invites, and the tender indulgence of affectionate parents will often furnish thee with the means; endeavour to exert thyself, and let not an apprehension of inability render thee incapable of contributing all in thy power to thy restoration to health; this, I believe, would tend to thy advantage, and repair the breach in thy constitution, a state of inaction may have occasioned; not only thy own advantage requires it, but I believe it would happily tend to the comfort of an affectionate, worthy parent, whose mind hath been exceedingly depressed by affliction for her dear children's sake; thy indisposition, which thou could not prevent, and also thy poor brother's, having, at times, been as much as she could bear, and indeed insupportable, if Almighty regard had not sustained.

I am abundantly convinced the great Physician of souls

is not far away from thee, to help in the necessary hour, and, as reverently enquired after, will establish in innocence and virtue, and bring salvation and peace to thy house. Though virtue is not hereditary, yet the intercessions of religious parents are often available on their children's account; and I hope at least one of the successors of that worthy man of God, Robert Jordan, may know and be happy with his God, and may know the same result of anxiety Hezekiah knew; "Thou hast, in love to my soul, "delivered it from the pit of destruction."

That all things work together for good to those who fear the Lord, is an undeniable truth, if we, through impatience and inattention, render not the visitation of Heaven unprofitable to us. This consideration hath often induced my reverent kissing the rod, and humble inquiry into that instruction which ever attends it: who knows what scenes of temptation a confinement to a sick chamber prevents our being tried with; peradventure it may be the hollow of an Almighty hand, hiding us until the causes of indignation are past by. Yet when that is gone by, the call, "My people, "come out of thy chambers," claims equal regard, for we have various relations in life to discharge, and holy diligence and watchfulness will be rewarded with a bulwark of defence, and, placed in the midst of this world and its commotions, we shall know our situations to be as a garden enclosed. Great is the want of such examples, though there are some yet preserved, and I trust among the youth of thy sex an increasing number, who know salvation as walls and bulwarks, and though little sisters, yet in the lineage of the immortal family, and though weak, surrounded with all-sufficiency; and I hope thy place amongst these happy relatives to the King in Zion will not be vacant, here or hereafter.

My regard and strong desires for thee are more than I can express, and hope accompanies my mind, that thou wilt be helped to live to thy Creator, be a comfort to such as may expect it from thee, and know a time of more true relief every way.

S. F.

SAMUEL FOTHERGILL TO JOHN CHURCHMAN.

Burlington, 3rd Mo., 1756.

I think I have very little worth notice to send thee, but the token of affectionate remembrance, in a degree of revival of that love which never dies, which at first baptized and united our spirits, and remains of our joy, and at times is cause of it one to another. I believe, in proportion to our access to the Father of lights, its lustre and animating rays will retain and increase their splendour, and in times of traversing the gloomy, remote regions of the shadow of death, its reflection, though not in direct lines, will be relieving, and its genuine, though faint beams, convey hope.

The course of my experience, since I left Philadelphia, hath taught me a practical paraphrase on what the Apostle meant by living by faith, and at the same time all within me hath been repeatedly humbled by the wise alternations of light and darkness. Seldom, in my spiritual progress, in my own individual case, am I more deeply poor out of meetings, and more reduced to a poor morsel of bread, and sometimes not that, except the word of patience; and in meeting, not often more opened in the powerful Word of Life; but, alas! I feel like a tube; some liquid, crystal stream runs through me to others, but I doubt little remains. May the cleansing efficacy of the holy stream purify the channel, and run into that reservoir constructed by Eternal Wisdom, out of my reach, but whence he can water my garden, even with his foot.

I was favoured with some open, relieving times in Philadelphia. I left that place the 21st of last month, and came hither to the Quarterly Meeting for Ministers and Elders, which was, through very hard labour, at last well. I was at Mount-holly on first day, and in this town in the evening; both meetings large and well; at the Quarterly Meeting here on second day, and the Youth's on third, both large, and the latter memorably comfortable. On fourth day, at the Quarterly Meeting for Ministers and Elders, at Wrightstown;

very close labour, but strength proportioned to the work: a large, profitable meeting succeeded, held that evening in the Court-house at New Town. Next day, the Quarterly Meeting, very large, and a thorough good meeting, through manifest support in the extending of the fan, and the axe, and the oil of consecration to those who waited for it. I left that county easy, and came to this place. On seventh day, had a large meeting in a Baptist meeting-house about eleven miles off; yesterday, a large meeting at Mansfield, and this day a large and heavenly meeting at the Monthly Meeting here.

Our Epistle from Philadelphia to the Monthly Meetings meets with a different reception as the people differ; the libertines, worldly-minded, and opposers of the reformation in themselves and others, cavil and rage; but the seed is relieved, and the honest-hearted are strengthened. I see it will be a time of division between wheat and chaff, and that we shall find some amongst the latter we thought would have been more deeply weighty, and perhaps the contrary in some other instances. But the company, in which some who dissented from us find themselves left, will I believe, awaken some weak, honest hearts to ponder, whether divine wisdom hath changed the channel of instrumental intelligence from its usual course, by a living, sensible ministry, into the muddy pipes of the licentious.

S. F.

SAMUEL FOTHERGILL TO HIS SISTER.

Philadelphia, 4th Mo., 28th, 1756.

I often feel called upon by the voice of unfeigned affection to remember thee; there is something in my mind stronger than mere nature inspires, which suggests strong and sincere desires for thee every way, as for myself; and as thou well knows, from a measure of experience, the path to true happiness, may thy strength be renewed with the increase of thy knowledge, that, through all the intricacies

and probations of life, thy race may be steady, and its termination be within the everlasting gates of that city, whose inhabitants are established in peace without alloy.

The first perception of approaching liberty to revisit my native land, was allowed on my return from a laborious and painful visit to the western shore of Maryland. I never until then found myself at liberty, or even much desirous to draw the curtain aside, but it was then rather lifted up by the Master's hand, and a two-fold sense was given, of peaceful approbation, and a view of release. Nevertheless my mind is quietly calm, yet under the weight of some remaining service, and solemnly still, without any tumultuous emotion, in the view of my again being personally conversant with those to whom I am united in the ties of nature, and the closer cement of grace.

I have gratefully and reverently to acknowledge that the unspeakable mercy of an all-sufficient Hand has been plentifully extended, in such a manner, as loudly to demand a humble abasement and faithful subjection to his holy requirings.

Being made to know I go not in this warfare at my own expense, but though spiritually without bag, scrip, staff, or shoes on my feet, of my own providing, yet the inexhaustible store-house, armoury, and wardrobe, where all the living generations have sought and received supplies, is often opened to my humbling admiration, and though I have travelled at great expense, the bag continues to be filled with fresh riches, the scrip with suitable bread, and the staff strong to support in arduous, painful pilgrimage; and though I have travelled amongst sharp, cutting rocks, rending thorns, and even amongst scorpions and serpents, my feet are not bruised, but shod with the preparation of the Gospel of peace and light.

I have not an exulting thought in my heart to appropriate these favours to my own wisdom or worthiness, but my exultation is in the name of Him whose mercy is unutterable, and not at all proportioned to my merits, which would

issue in eternal misery, if interposing condescension averted not the stroke. Oh! that every succeeding day of my life may produce a testimony of my awful regard to the riches of divine forgiveness.

I have had another smart attack of my old complaint; it was not of long duration, confining me only eight days, but for four days exceedingly grievous pain in my side, breast, and back. It seized me at New York, in a house where both inclination and ability concurred to render me every service possible. I was so disabled as not to be able to ride on horse-back, but came in a chaise from New York hither, and in about fourteen days was bravely recovered.

Another circumstance it may not be improper to mention, lest it should come some other way. The day I came to New York, one of the ferry-boats was overset, and eleven people drowned. As it was pretty generally known that I intended to cross the ferry that day, it was suggested that I was amongst the people who were lost, and the report circulated through the neighbouring provinces with surprising swiftness, even down to Maryland in four days. I was apprehensive some forward person might transmit it to England, and therefore, with a grateful heart to the great and good Preserver, give thee and my friends, if such a rumour should come, this intelligence. I passed the ferry the same day in safety. I had a meeting that day in the seat of government of the Jerseys, in the Presbyterian meeting-house; the governor, J. Belcher, procured it, and attended the meeting. I dined with him afterwards, and met with a kind, affectionate reception; he is old, and his body enfeebled, but I think his immortal part not far from the kingdom.

I could not pass by this circumstance, as in that town, *i. e.* Elizabeth Town, our dear and worthy father met with bitter opposition when last here, from the former priest, and with difficulty got a meeting in the place; and such is the change, that the present priest voluntarily offered me, in his terms, "his pulpit." I did not ascend his rostrum, but, as

no place could be procured equally large for the reception of the people, accepted the house. It was a day of memorable mercy, and I hope as such will be remembered. The General Spring Meeting here was very large, Friends from remote places coming to see and take leave of the Europeans, and it was a great and good meeting in its various sittings.

Since that time I have travelled several hundred miles, visiting some fresh places, and re-visiting others where I thought duty led, and have now gone through all the provinces of North America, as fully as any that ever came into these parts, excepting one remote corner in New England, where are two small meetings. Yet am I fastened here; Joshua Dixon sailed some days ago, in a vessel for London. Some weeks ago, I went a-board the vessel, but it seemed to me no place of rest, nor my business here finished. Joshua thought he was released, and the ship appeared pleasant. I too, with humble submission, desire when I may, to return, but M. P., C. P., and myself, felt our minds alike restrained from returning, and although we now see little before us, yet we are bound to this place and land, for what end we cannot fully see; but the Lord is with us, and therein we desire humbly to acquiesce.

There are several very large quarterly meetings coming on, which I am ready to believe will tend to our discharge.

The distress of this province is great,—its commotions violent,—all the desolations of a cruel Indian war impendant, and the legislature in a great degree infatuated; it seems like a judicial desertion of all their counsels, and every step they take increases their perplexity. Friends have interposed for the restoration of peace, and borne their testimony faithfully; I hope it will issue in their dismission from government, their connexion with which hath been of great dis-service of later times to the real end of our being raised up as a peculiar people, to bear our testimony to Him whose kingdom is in peace and righteousness. The love of power, the ambition of superiority, the desire of exemption from suffering, strongly operate with many under our name, to

continue in stations wherein they sacrifice their testimony, and are as salt which hath lost its savour. But as it now appears that we can scarcely keep the Truth and its testimony inviolate, and retain those places, many stand up on the Lord's side, and declare they have none on earth in comparison with the God of their fathers.

I am already sensible of perils amongst false brethren, and am afraid they will be strengthened from your side the water; some letters are already received, disapproving Friends' conduct here, in a crisis in which there appeared to me an awful inquiry, Who is on my side, who?

I intended to have written to dear brother, but am not allowed time; the present posture of affairs is not to be described in a short compass, and I cannot meddle with gathering a bundle of sticks to lay upon a fire which already burns too fiercely, lest I should gather a viper to bite my hand.

My dear love attends M. W., and what can I say to her that she knows not, of the alone everlasting Husband and Judge for the widow and fatherless, whom she knows, and who I humbly hope will not fail in this time of trial?

If any ask when I return home, I can only say, as soon as I can and bring peace with me; that peace I have diligently sought; and though the curtain, long drawn between me and home, is at times a little drawn by, yet I see not full liberty to leave this land, but hope a few weeks more may set the seal of peace upon my dismission.

S. F.

SAMUEL FOTHERGILL TO HIS WIFE.

Philadelphia, 4th Mo., 29th, 1756.

I acknowledge with thankfulness the kind regard of our great Master, in keeping us in quiet resignedness in this time of separation, for his cause' sake, and that he is present in the needful hour. I might speak largely of his gracious dealings with me in this laborious service, but I

silently adore his hand, and crave his favours may be remembered by me, and produce a testimony of daily and awful regard to the richness of his mercy.

..... I greatly rejoice to hear of some revival amongst you, and ardently wish preservation, stability, and growth to every plant our Heavenly Father hath planted, and I am abundantly convinced it will not be of the Lord that unfruitfulness and instability appear in any; He would yet make Zion the joy of the whole earth.

I expect this is the last letter I shall send from these parts. I am humbly thankful that the Hand which directed my opening services on my first arrival here, is near to help and strengthen to my own comfort; and I may reverently say, he hath set before me an open door amongst this people, and they know, and the Lord knows, I have not flattered them, nor coveted any marks of their regard.

..... The frontiers of Pennsylvania continue to be harassed by the barbarous Indians, who destroy man, woman, and child; all attempts to defend themselves against them seem vain, and the means of restoring peace, (to wit) doing the Indians justice, by fully paying them for their lands, were in the beginning shamefully neglected, and will now be very difficult to bring about.

Unsearchable are the ways of Providence in the execution of his judgments, and his steps in his holy sanctuary, to get himself a name: resentment, anger, and destruction to their enemies, seem to be the general reply to this awful voice, instead of a strict inquiry, "Is there not a cause?" Oh that this and our mother country may both learn righteousness, before the brandished sword of justice be unsheathed to their terrible chastisement!

S. F.

JOHN CHURCHMAN TO ANN FOTHERGILL.

East Nottingham, 5th Mo., 23rd, 1756.

There are but few of the many friends in England that I more frequently remember than thee and thy dear

brother, and that with sincere desires that the God of Abraham, and of Isaac, and of your own natural father may still remain to be the preparer and sanctifier of your hearts, and that you may still remain to delight therein; this, with a mind truly bounded and made content with the allotment of Providence, is great gain indeed. Our whole life, from earth to heaven, should be one continual travel, and as our heart's desire is towards, and our eye fixed on, the mark of the prize that is before us, and this object continues rising, so the world is left further and further behind, and grows, as to its enticing things, smaller and smaller.

Your dear brother has made an honest visit to the churches in America, and if he has not much increased in words and fine eloquence, I am sensible he has improved in the root of living ministry, and has been baptized into the states of the people, as much as any I ever knew from Europe, and I think, though I love him nearly, my judgment is not biassed by the warm regard I have for him: we may value one another for the work's sake, but there is no praise due to man for the excellency of the gift, for every gift, good and perfect, comes from God; in humble reverence let him alone be therefore praised for ever, and all his own works will praise him who is worthy for ever and ever.

Dear friend, thy countenance is as familiar to me at this hour, as it was when I enjoyed that quiet rest at your house, so very acceptable to me, being almost worn out, and your singular kindness and regard can never be forgotten by me; at seasons, whilst I was in London, I felt very poor and worthless, and tender usage makes deep impressions; I acknowledge, had it not been for such humbling seasons, whereby I was taught to know myself, I had been less worth than I at present am. Perhaps it may be some encouragement to thee to know that some others have been taught to thin kmeanly of themselves, when, for their trial, their Life has withdrawn himself, and left them to view their own imperfections.

JOHN CHURCHMAN.

ELLEN EVANS TO ANN FOTHERGILL.

6th Mo., 1756.

Though I am a stranger to thy person, yet not so to the good character thou bears, therefore I find freedom to send thee a recital of the close, prophetic warning of approaching trials, which was delivered to a large auditory, at the time of our Quarterly Meeting at Philadelphia, by thy brother, soon after his arrival, when not so much as a handsbreadth of cloud appeared over our land; but in a short time a storm arose and fell heavy on many within our borders. As the subject was solemn, so was he quite great in the delivery of it, which was to the following effect, viz.:—A holy commemoration of God's kind dealings, formerly and latterly, to this our thriving colony; aptly comparing it to the vineyard, the Lord thereof had in a very fruitful hill, which, after clearing and fencing, he planted with the choicest vine; (such indeed were the first inhabitants of Pennsylvania, men of excellent talents, both natural and divine;)—when, looking for fruit, behold it brought forth wild grapes. He then queried, what more could have been done for a people than had been done for *us?* He besought us to consider what fruit we were bringing forth?—if sour grapes, we might expect the fence should be taken down, and we trodden and laid waste:—signifying that such would be our case, if not prevented by timely repentance and amendment of life. Such, indeed, was the force of divine evidence which attended him, that Friends' minds were seized with awful dread, and had to say to each other, after meeting,—Is this the last warning that we are to receive? it seems so like that of Jeremiah to the Jews, just before the destruction of Jerusalem?

The first time I had an opportunity to hear him, I thought he flew high, even to the third heaven; when a pang of slavish fear took me, and I had like to have wished him there for good and all; that is, safe in his heavenly mansion;

but I was stopped, and bid not to pray that he should be taken *out* of the world, but to breathe for his instruction while *in* it; which I did with all the little ability I had. But when I had opportunity to observe his humble, watchful conduct, like one always walking in fear, my fear, beforementioned, was entirely removed.

He is now going to leave us, who are so nearly united to him, that bidding him farewell seems a heavy task to me and mine; that sweet flow of divine love which frequently passes through his heart to his auditory, endears him to all, both saints and sinners.

There is a fine company of them going together. Those precious ministers, Mary Peisley, and C. Payton, whose services were great in these parts of the world, and also our dear ancient friend Abraham Farrington, and Samuel Emlen, jun.

As love for a long time hath been grown in my heart to thy worthy father, who, of all men, struck the deepest impressions (in a religious sense) on my mind, so it is matter of rejoicing to me to hear of the welfare of his family. I often do believe God has a peculiar regard to the seed of the righteous; such, dear friends, you are. May the blessing of your father's God rest plentifully on all your heads.

..... Accept of the love of one of thy father's old friends,

ELLEN EVANS.

In several of the preceding letters, mention is made of the alarm which then prevailed, on account of the inroads made by the Indians on the back settlements of Pennsylvania and some neighbouring states. It was a time of war between England and France, and the French authorities in Canada had engaged some of the Indian tribes in this warfare.

The city of Philadelphia, in particular, was in a state of much excitement: the defeat and death of General Brad-

dock; the devastations committed by the Indians, and the fear that they and their allies might even attack the city itself, caused great and general alarm.

Friends were under an exercise of mind, not only that all the members of the Society might be kept quiet and faithful in support of its testimony against all war, but were also much engaged in interceding and making efforts with the Government and with the Indian chiefs, (with whom they had great influence,) to prevent a general Indian warfare. Another cause of anxiety was an impost or war-tax, which the Assembly had laid upon the inhabitants, by which Friends were brought into considerable difficulty.

Samuel Fothergill, as was often acknowledged, was very helpful to Friends under these circumstances; aiding them with his counsel, and frequently engaged in earnest exhortations for all to remain faithful in support of their Christian testimony. "If the potsherds of the earth clash together, let them clash!" was his language; and his charge in particular to Friends was to abide in their tents, and not so much as to look outward, but to avoid and keep clear of every thing contrary to the peaceable spirit of the gospel of Christ; and thus to show themselves his true disciples. He joined with several other Friends in signing and issuing at this time an epistle of advice and caution. He also united with Friends in their efforts to preserve the peace of the colony, and in particular to prevent the Indians from becoming engaged in the war. These efforts were frequent and strenuous, but proved unavailing. In his journal are the following entries.

"4th Mo., 9th, 1756.—Had some labour amongst Friends, "to endeavour to prevent a cruel Indian war; and had also "a conference with the present and late Governor, along "with J. P., [John Pemberton,] upon the present posture "of affairs; they received us with candour, but our labour "was ineffectual, for on the

"10th, a day to be remembered through many generations "with sorrow, the Governor agreed to proclaim war against

" the Delawares, and delivered the hatchet into the hands " of some of the Indians."

This conclusion, on the part of the Government, was the source of much distress to Friends in general; and Samuel Fothergill largely partook of it. He, Catherine Payton, and Mary Peisley, during one of their earlier visits to Philadelphia, were in that city when the first soldiers who had received their commissions from the English Government arrived there, under the command of General Braddock. The circumstance excited considerable attention, and is thus mentioned by C. Payton, in her journal:—" I said a cloud of darkness came with them. The Lord had settled this colony by peaceable means; he had hitherto protected it by his own Almighty arm, and it prospered greatly; but henceforward, disunion and disturbance prevailed and increased in it. Our friend, Samuel Fothergill, as well as we, was strongly and affectionately engaged to promote peace, and guard them against the event, which he feared would ensue, and which in time followed."

The General Spring Meeting held in Philadelphia, (1756,) was very numerously attended, and was a solemn, instructive meeting; in which the Friends, whose labours in America were now nearly accomplished, had considerable service, and in the love of the gospel took a solemn and affectionate leave, and soon afterwards embarked for Europe.

SAMUEL FOTHERGILL TO JOHN CHURCHMAN.

On board the Snow Polly, near Bombay Hook,
6th Mo., 1756.

Thy very acceptable salutation, I read in that love and affection in which I am sure it was written; and I trust the pure friendship, hitherto subsisting since our first acquaintance, will often receive a holy stimulus as we have recourse to its inexhaustible source with suitable frequency, and furnish us with both inclination and ability to converse

together, when we must be necessarily separated in body: for I think, whilst I am in the body, I shall never forget the regard and sympathy thou hast manifested; and although the heavenly approbation is the most to be prized and sought after, yet the pure fellowship of the brotherhood is a stream from that eminent spring whence all good proceeds; and even the fellowship of the saints on high, in the Father's love, is a part of their felicity.

I have taken my leave of America with peace and quietude of mind. I have some sea store, but not to profusion. I beg wisdom to husband it well, that I may carry some of it home, and know it blessed when I come there. I have sometimes deeply inquired into my own state, and feared an apostacy, in that the extacies of joy, heretofore very often renewed, have of late time very much abated. It hath taught profitable inquiries, and hath sometimes appeared not to be occasioned by declension, but by a solid equanimity in enlargement of experience, and more productive of stable joy and fixedness, than the variable circumstances attending the former. I boast not of my growth, for I have not overgrown a variety of painful weaknesses. I am easy with a solid review of my journey, and believe I shall very frequently remember many of you in love unfeigned.

S. F.

The last entry in S. Fothergill's journal is this:—"5th of 6th Mo., 1756.—Came on board the vessel Charming Polly, John Troy master, bound for Dublin.—Left this land, with peace and holy quiet."

Thus concluded, with that reward he had so earnestly desired, and so diligently sought, the visit of Samuel Fothergill to America:—a visit, during which he had faithfully and honestly laboured, and wherein he spake diligently the things of the Lord; he had taught publicly, and from house to house, and had not shunned to declare all the counsel of God.

To many in that land he had become bound by the strong

ties of Christian love; this bond was mutual, and terminated but with life itself. Many were the proofs and testimonies reciprocally given of this feeling; several more public testimonials were also issued by his friends, of their approbation of his labours amongst them.*

The vessel in which the Friends embarked had a comparatively quick, though rather a stormy passage, of thirty-four days. The waves, at times, dashed over into the cabin. Notwithstanding the stormy weather, they had many good and precious meetings during the voyage, some of which were attended by the master and sailors.

It being a time of war, several French privateers were

* The following certificates, which he brought from various meetings, are amongst the records of Hardshaw Monthly Meeting, viz.:—

From the Monthly Meeting of Hopewell, held at Opechan, in the county of Frederick, Virginia.

From the Quarterly Meeting held at Symonses Creek, in North Carolina.

From the Monthly Meeting held at Frederickburgh, in South Carolina.

From the Yearly Meeting held at Nancemond, Virginia.

From the Yearly Meeting held at West-river, in Maryland.

From the Quarterly Meeting held at Portsmouth, Rhode Island.

From the Quarterly Meeting held at Flushing, in Long Island, New York.

From the Quarterly Meeting held at Burlington, New Jersey.

From the Monthly Meeting held in Philadelphia, 28th of 5th Month, 1756. (This is signed by eighty men Friends.)

The tenor of these documents is,—"That his public labours "amongst us, both in the ministry and the discipline, have been "fervent, deep, and lively; to the edification and building up of "the Church, the information of strangers, and to the great satis-"faction of such as wish well to Zion's cause."

According to the account kept in his journal, he had travelled, during his visit in America, 8,765 miles.

in the Irish channel; they were favoured to avoid these, and to arrive in safety at Dublin, on the 9th of the 7th Mo., 1756.

SAMUEL FOTHERGILL TO HIS WIFE.

Dublin, 7th Mo., 10th, 1756.

I salute thee in the tenderest affection, and hereby inform thee of my safe arrival in this city, after a good passage of five weeks, in which time I have been, and yet am, greatly favoured with health, and a degree of that holy peace which passes understanding. Glory and praise to His adorable name, who lays the beams of his chambers in the waters, and is the defence of his people for ever.

S. F.

They were detained in Dublin upwards of two weeks. On the 25th of 7th Mo., S. Fothergill and C. Payton embarked for Holyhead, and proceeded thence to Chester. Here they parted; and on the 29th of that month, Samuel Fothergill was favoured to reach in safety his own house at Warrington.

CHAPTER IX.

THE impressions made upon the mind of SAMUEL FOTHERGILL by his visit to America, were never obliterated; his diligent labours there for the advancement of truth and righteousness — his fervent desires that these labours might not be in vain, but that, through the blessing of Him whom he desired to serve, there might be brought forth fruit, even an hundred-fold — his intercourse with Friends — his warm attachment to them — the particular friendships formed with many — and the deep interest he ever afterwards continued to feel for their welfare and their various concerns, were subjects often predominant in his thoughts, and conspicuous in his correspondence.

Amongst those to whom Samuel Fothergill became much attached whilst on his visit to America, and whose minds were peculiarly affected by his ministry, was Samuel Emlen, the son of Joshua and Deborah Emlen, of Philadelphia. He was endowed with great natural powers of mind, with a peculiar readiness and fluency of expression, and had received a liberal education, being well skilled in several languages. He accompanied S. Fothergill on his return to Europe, and an intimate friendship ever afterwards subsisted between them.

He was the companion of Abraham Farrington during part of his religious visit to England and Ireland, and at a meeting at Carlow he first appeared in the ministry. In this service he travelled much on the American Continent; he also visited the island of Barbadoes, and was several times in England, where he travelled extensively, as well as in Ireland and Holland.

In 1772, he crossed the Atlantic with John Woolman, intending to pay a visit to his much-loved friend Samuel Fothergill, then in a weak state of health; they arrived in London at the time of the Yearly Meeting, and when that was concluded, he hastened to Warrington; but ere he arrived there, his friend was released from the bonds of mortality, and had entered into his rest. Samuel Emlen attended the interment, and was largely engaged in the ministry on that occasion.

His last visit to Europe was in 1796; he was not able to travel much, but spent most of the time in Dublin and in Lancashire, visiting the meetings and families of Friends very acceptably, thus setting the seal to his previous abundant labours in England and Ireland.

Upon his return home in 1797, the health of Samuel Emlen became much impaired; his constitution was naturally weak and infirm, and from this period he gradually declined. A short time before his decease, being at a meeting at Philadelphia, whilst engaged in a lively testimony, he was seized with violent pain; leaning for support on the rail of the gallery, he pathetically repeated these lines;—

> "My life, if thou preservest my life,
> Thy sacrifice shall be;
> And death, if death must be my doom,
> Shall join my soul to thee."

He departed this life on the 30th of 12th Month, 1799, aged nearly 70 years, having been a minister 42 years. His interment was attended by a large assemblage of his friends and fellow-citizens, of all ranks and degree.

During the last visit of Samuel Emlen to Europe, he spent much time at Warrington, and was accustomed often to advert to the labours of his departed friend S. Fothergill, and to the powerful and awakening tendency of his ministry. He would frequently visit the house in which his friend had lived, (it was then occupied by the Editor's parents,) and describe and expatiate upon the hours they had there passed together: he

also related several interesting passages and circumstances connected with Samuel Fothergill's visit to America; amongst others, the following:—That during a visit which he paid to a few Friends scattered in the back parts of Pennsylvania, they had to endure much hardship, were sometimes obliged to pass the night in the woods, having the sky for their canopy, their travelling cloaks for covering, and using their saddles for pillows. Late one night, they arrived at a solitary house, in a lonely place; here they requested lodgings for the night, which were granted. They found that the house and extensive farm around it belonged to an individual, the mistress of many servants employed upon the land: she was of masculine character, and strong powers of mind, but of an unregenerate heart, much under the influence of unsubdued passions, and greatly addicted to profane swearing. S. Fothergill told his companion that from what he had observed, he thought her the most wicked woman he had ever seen. She nevertheless treated them with civility, and even kindness. The situation of the family, with such a character for its head, caused some exercise of mind to S. Fothergill, and in the morning he requested that the household might be collected, and that they might sit down together; this was complied with, and the whole family was assembled. He addressed them in a remarkable manner, and in particular he was led to lay open the wickedness of the human heart in its unregenerate state, and the awful consequences of remaining in such a state; his language and expressions were so powerful, that the mistress of the house was greatly affected, her spirit was broken, and she wept much.

After this, feeling at liberty, the Friends prepared to depart, they took leave of the family, and desired to pay for their entertainment. She refused to accept anything, but said they were quite welcome to everything they had had; adding, that she was unworthy to receive such guests under her roof; and so powerfully had the word preached wrought

upon her heart, that she exclaimed, "You are angels, but I am a devil!"

Another circumstance was related by Samuel Fothergill himself, of a Friend at whose house he had lodged when passing through the wilderness. These thinly-peopled back settlements were then much infested by wolves, and she told him of a remarkable deliverance which she had once experienced from these ferocious animals.

She was a widow, and lived with her son, who cultivated a small piece of land, which furnished them a frugal subsistence. Their nearest neighbour, who lived a few miles distant, through the forest, came early one afternoon, to request she would visit his wife, who was suddenly taken very ill, and stay with her while he went for medical advice. With this she complied, and putting up in a basket a few needful things for the sick woman, she told her son she did not expect to return before the next morning, and set out and reached the place in safety.

With suitable remedies, the invalid soon recovered, and her husband coming speedily back, the widow concluded to return home that evening, hoping, as it was a fine moonlight night, that she might pass the forest without danger; but, on crossing an open glade, she saw a company of wolves drinking at a pool of water at some distance, which made her sensible of her great rashness and imprudence, knowing that unless she could pass unobserved, her destruction was inevitable, as no human help was at hand; for though her home was now in sight, she could not get in, believing her son would be in bed, and the cottage fast. In this strait, she lifted up her heart to God, in earnest prayer that he, who had often strengthened and consoled her in many troubles, would now be pleased to interpose for her help, and that, as she was returning from a work of charity, he would not permit her to be devoured by these savage creatures; her mind became composed, and she ran quickly forward; on crossing the fence, she looked back, and

perceived that one of the wolves had raised his head, and discovered her; he uttered a shrill cry, and immediately the whole pack was in pursuit.

Meanwhile, her son, not expecting her, had retired to rest, but he could not sleep; a strange and unusual anxiety came over his mind, which continually increased; he got up, and made a large fire of wood, which blazed brightly, by which he sat down; in a short time he thought he heard his mother's voice calling to him, and, opening the door, he perceived her, followed by several wolves; one was so near as almost to touch her shoulder with his paw. The sudden light dazzled and checked them, and for a moment they fell back, which gave her time to rush into the house and close the door, when she, with her son, both greatly affected by this deliverance, united in returning thanks for the merciful interposition which had so remarkably preserved her life.

SAMUEL FOTHERGILL TO CATHERINE PAYTON.

8th Mo., 1st, 1756.

I affectionately salute thee in a degree of that love which hath often mutually united, and raised desires for the preservation and establishment of each other in these days of dissipation, when so few come up to the solemn feasts: and, dear friend, our experience may teach us humblingly comfortable lessons of the faithfulness and truth of our Heavenly Father. How hath he sustained in trials, within and without! when the billows rolled high, his arm supported; and when the diffident heart was ready to say,—"I shall no more see him in the land of the living," he hath renewed his presence to us as the morning light. Our duty, our greatest duty is, humbly to follow on to know him; to abide under his holy, redeeming hand; that every branch which would sprout out of his holy counsel may be early removed; thus, I believe, a happy equanimity of spirit might

be more generally known, and perhaps less of that deep suffering which sinks beneath the happy medium. I am afraid deep sufferings and baptisms must be known by all who retain their place in the Lamb's army; but such is the equity and truth of our Captain, that if patience have her perfect work, his true followers, even through the region of the shadow of death, fear no evil. May the Stay of the righteous in every generation thus direct our steps, in the midst of the paths of judgment, to the honour of his cause, the dignifying his name, and to our own peace.

I rejoice to hear of thy dear mother's agreeable state of health, and more so to understand the decline is made tolerable and easy, by an increase in that which remains when nature fails, and is the enduring riches of all who are happy. She has been long convinced of a fixed truth, and now feels its sweetness, that religion is the stay of life, and the greatest comfort of its close.

I am, through mercy, pretty well in health, calm in spirit, though much emptied. I know it is right, and may every residue of corruption be searched out and removed. I can beg for sanctification through the spirit of judgment and of burning, and the degrees of glorification will be justly attained.

S. F.

SAMUEL FOTHERGILL TO ISRAEL PEMBERTON.

Warrington, 8d Mo., 6th, 1756.

With a heart replenished with strong emotions of gratitude to the great Preserver of men, whose excellent name is the abiding defence of his people, and their sure munition, I affectionately salute thee, thy dear wife, and children, for whom, not only from motives of gratitude, but the uniting cement of the family, I wish every degree of essential happiness.

Under the protection of the holy Hand, we arrived safe at Dublin, the 9th of last month, but I could not reach my

own habitation until the 29th, being detained by contrary winds. But as service offered, and renewing of strength to perform it, I was preserved from much impatience, and have cause to believe our return by Dublin was in the wisdom and by the direction of Heaven.

I found all well at home, my dear wife fully as healthy as when I left her; and had awful occasion to acknowledge, not one word of the Lord respecting me or mine hath fallen to the ground. May it ever be awfully marvellous in mine eyes, and engage in prompt obedience to every succeeding call to service. O that I may be preserved to be remembered in the household, by the great Master, and his will respecting the labour, not mine, be done.

I am, at present, much restricted for time to write, but may just say, I am returned in peace, can review my labour amongst you at least with ease; and He who drew forth has caused the angel of his presence to be nigh at hand upon my return. I have nothing to rejoice in, but abundant condescension; nor doth any gloomy cloud of distress intercept my prospect of the heavens. Various are the prospects of the skies, according to the time of day, but if the dark clouds arise not from our own misconduct, we may awake and arise from them, and see the holy likeness.

S. F.

SAMUEL FOTHERGILL TO HIS SISTER.

Warrington, 8th Mo., 10th, 1756.

..... No expressions are capable of setting forth the variety of trials, painful labour, and exercise, which, within and without, have attended me, since, this day two years, we parted at Gravesend; but I may say, with a deeply reverent heart, equally unalterable have been the sure mercies of our Heavenly Father and helper, before whom, our darkness and weakness is open and known, and his saving arm of power magnified in the greatest distress. He hath graciously preserved, and helped, and kept to

return in peace and safety, when others of his precious servants have laid down their lives, far from endeared relatives. O that it may evermore be awfully marvellous in my eyes. I believe my going was in His wisdom, and have cause to believe my return was so likewise: I found work to do at Dublin while I stayed, not without lively evidence that I was where I ought to be—and that is enough.

I believe we parted on the 10th of 8th Month, 1754, and this is its anniversary; two years are revolved and lapsed, but I trust they are not lost, but have been employed to future advantage; at least my own, if I be enough bowed in heart to live near that Hand, which is the glorious supporter of all who bear its refining and turnings; I am calm, quiet, and easy, not returned with the rapturous fruition of heavenly riches; *they* are locked up in the celestial treasury, and One wiser than I keeps the key. .....

..... I have gratefully to acknowledge, He who is one of a thousand hath been comfortably near to my spirit, as a holy stay and quiet rest; I have an evidence of acceptance, and that I have been where, and done what, I ought. But it is conveyed in the still small voice, which requires very deep and silent listening, and not in the rapturous whirlwind. Good and wise is He with whom we have to do; oh may we labour, with diligence and steady patience, to be meet for a place amongst his own children, who have their bread in due season. .....

S. F.

LYDIA LANCASTER TO SAMUEL FOTHERGILL.

Lancaster, 8th Mo., 13th, 1756.

..... Yea, thankful I am that thou hast been favoured with health, and every way preserved to perform such a long, heavy, trying journey, and to return in safety with peace in thy bosom, and which I hope will rest upon thee like dew, to thy lasting refreshment, comfort, and satisfaction, of which thy dear wife will also have a share;

for she has been a true fellow traveller with thee, in a feeling sense of close sympathy, and hath borne thy absence in a most prudent manner, with much fortitude and Christian patience, and becoming cheerfulness.

When we heard of thy arrival at Dublin, it made many glad hearts. I have often thought our Quarterly Meeting looked naked and weak without thee, yet Providence hath graciously condescended to our help and joy of faith.

I have lately heard that Friends have had another opportunity with the chief of the Jersey Indians, since thou came away, who seemed well satisfied with the conversation of Friends, and said they had now a different apprehension of Friends, having had their acquaintance mostly with the new-light Presbyterians. Many of them went with Friends to their meeting on first day, and were much tendered under Truth's testimony.

LYDIA LANCASTER.

CATHERINE PAYTON TO SAMUEL FOTHERGILL.

Dudley, 8th Mo., 14th, 1756.

..... Solitude seems so much my choice, as well as safety, and my present business seems to be so much at home, that I am willing to look at it, being very desirous that I may not move out of my place, and so destroy that peace I am at present favoured with.

I am not, my dear friend, insensible that we are frequently (I had almost said, most frequently) the cause of that distress of mind we feel, and hope earnestly to press after a state of perfect resignation to the divine will. I believe there is such a state of rectitude and strength to be attained as that we shall not be greatly moved either by outward or inward trials, in which attainment I know myself but too deficient; but, through mercy, I have a heart that loves instruction, though it comes in judgment, and that has frequently prayed that the Almighty might not spare the rod when it was necessary, by which, as well as the staff, I have been

comforted; yea, I have been fully willing that the righteous justice of God should be exerted, and if for any transgression I was cast into prison, I might remain there the appointed time. But, through his grace; I dare hope for a degree of liberty, which I already feel, and may my eye be ever kept humbly watchful, that my flight may neit herbe in the winter, nor on the Sabbath day.

CATHERINE PAYTON.

SAMUEL FOTHERGILL TO JOHN CHURCHMAN.

Warrington, 10th Mo., 26th, 1756.

It hath not been the effect of forgetfulness, that I have not before this time written to thee, from this, the land of my nativity; but a variety of outward affairs, to which prudence required my attention, and some employment relative to the Society, may plead my excuse; especially to one who knows I dearly love him, although I cannot tell him so at all times. It is surely when the warmth of this holy union prevails, that correspondence is most truly beneficial.

I am returned home in safety; and though I feel no rapturous enjoyment of riches, yet pretty much exempt from outward blame, in the close review and examination of my progress in your land. Although the rod, as well as the staff, are the wise allotments of our Heavenly Father, and to me equally necessary, yet I find it safe to endeavour after stedfast dependence upon Him, with whom alone is salvation. I have sometimes a glimpse of more openness, and the more sensible testimony of acceptance. But may I seek more worthiness, for I have more than I merit. The western counties appointed their Yearly Meeting at Warwick this year. It was large, and, I believe, upon the whole, satisfactory. Catherine Payton had very acceptable service; but, between ourselves, I had a painful prospect and feeling of the present state of the ministry amongst us; yea, more so than ever before. My sister Ann met me at Warwick,

and I went with her to London, and much rejoiced to see her and the Doctor, not solely from motives of natural affection, but for the Truth's sake which is in them, and in which I hope they are grown in my absence. May the Lord of perfection carry on his own work, until they and we are entire, wanting nothing. It is many years since I was in that city, at any other time than at the Yearly Meeting, and was pretty much a stranger to the state of things amongst them, which I found lamentably low; upon a view of those who might be instrumental in rebuilding the waste places, one cannot avoid a cry, "O Lord, by whom shall Jacob arise?"

I found in almost every mind a secret displeasure against the Friends who signed the epistle of caution and advice; and fully expected to be tried by the Meetings of Sufferings, for being concerned in it. But innocently conscious of my own and friends' integrity, and mindful of that which engaged us, I was quiet, and yet bold. I have this remark to make, although subscribing that epistle hath made me the butt of professor and profane, I never once repented it; I believe it was right, and leave the effect to Him, whose ways are unsearchable, yet faithful, just, and true.

The Friends who are among you from Europe will, I hope, be guided aright; they have great need to ask wisdom of Him whose gifts are perfect; many here expect they will condemn that epistle, and censure the Friends who signed it; some think otherwise; but it is the promotion of Truth itself, (not our names, and our own honour,) my soul begs. I have not hitherto received a line from any Friend in America, except two from Rhode Island. You are many of you very near to my life, and fresh in remembrance: methinks I should be sorry to be entirely forgotten, though I had rather that was the case, than that the message I had to deliver in my Heavenly Master's name should be written in dust. I am often with you in spirit and true sympathy; the clouds seem black, and filled with tempest; happy is it

for those who have a Refuge to flee to in time of storm, even the ancient enduring fortress of the righteous, the strong tower of David.

This nation seems in a ferment, and likely to come to distress; a scarcity of bread, and various losses; a divided people, and many enemies amongst ourselves; and, what is most to be lamented, our crying iniquities cut us off from divine favour, as it may justly be feared. These things seem to me to portend a cause of humiliation, perhaps more awfully alarming than any thing we have long met with. I cannot divest myself of pain for my native land, as an inhabitant of it, nor yet a remembering our multiplied offences against the Lord of heaven and earth, or desire a breach in the uniformity of his attributes, by his withholding punishment from those who have despised and abused his mercies, and mocked at his gentle correction. With respect to my health, it is not so good as in your country; a pretty frequent cause of complaint in my breast hath attended me, and hath been one cause of my silence, writing much being painful.

Our honourable and aged friend, David Hall, departed this life a few weeks ago, having been sometime indisposed, but went off suddenly at last, though I fully believe in a happy preparation for that rest which is glorious.

I must draw to a conclusion, with the salutation of dear love in our holy Head and High Priest, which extends over sea and land, and is stronger than death: may we be made and preserved such sanctified vessels, as often to be replenished thereby, and be preserved, in times of withdrawing, chaste and dependent, that our fruit may be on us every month, in the variety of seasons in the Lord's year. My dear wife is bravely, and joins with me in the most affectionate tenders of true love.

Thine, in the fellowship of the hope and sufferings of the gospel of Christ,

S. F.

SAMUEL FOTHERGILL TO JOHN PEMBERTON.

Warrington, 10th Mo., 26th, 1756.

In a fresh sense of that love and pure friendship in which our spirits have been at times mutually refreshed and united, I very affectionately salute thee, ardently wishing for thee, as for myself, an increase with the increase of God, and that whereunto we have already attained, we may hold fast without wavering, and persevere in that path which hath been mercifully cast up for us, and is indeed the path of peace.

Many are the difficulties and trials through which lies our passage to rest; and that the souls of a remnant know right well. Yet with equal certainty have they to rejoice in All-sufficiency, and make His most excellent name their song in the house of their pilgrimage. The main and proper business of every traveller, who would succeed in his journey, is to keep close to his Guide, whether the road be joyous or more afflicting. Sometimes, by endeavouring to take a shorter, and at other times an easier path, people have insensibly wandered away, and gone on without going forwards, and their mistake been fatal. Sometimes a smooth path has, by its seeming straight direction, and contiguity to the right one, diverted us from arduous labour, and we have been induced to choose present ease, at the expense of true peace; and the danger of final miscarriage hath been hid for a time, but at last appeared with awful weight; happy where timely enough to retrieve the mistakes resulting from former indolence or inattention. We live in a benumbing climate, and every hour brings with it a torpedo, to stupify our right hand. Though, dear friend, I am not jealous of any peculiar necessity for the application of the above hints to thee, yet I am so conscious of their relation to myself, that I cannot well omit them, as they flow unsought for, not unfelt.

..... That ancient cord of love, which binds up in the

heavenly bundle of love and life, is often around my spirit, in sympathy and fellowship with some of yours; though a debility of mind often is my lot, in which I am disqualified from much expression, and sometimes have no right to express anything. I have been much divested of the sense of heavenly treasure in my own possession, since my return, but am thankful for a resigned, quiet spirit, which I feel is not insensible stupidity; and all I beg for is, to be remembered and replenished, in the wise proportions of His knowledge, who keeps the windows of heaven shut as it pleaseth him, and opens when he sees meet. I am poor, yet not void of hope at times, and I thank my heavenly Master I am content. I rarely open my state, but to Him who can relieve and supply; but it may not be discouraging to thee to know there are others poor and needy besides thyself.

We seem in great agitation in this kingdom, and perhaps on the eve of some national calamity. Few, very few, lay it to heart. Destruction and bloodshed seem the principal topic of converse, but the real enemy and great destroyer is cherished as a friend. I think there seems an increase in wickedness in this land, and it appears to draw fast down a stroke from that Hand, which will make its own way in the earth, and be magnified in righteousness. I do not expect your present situation is the most pleasing; but oh that the Rock of the righteous, and their dwelling-place throughout all generations, may be our fortress, for the clouds seem heavy with a tempest.

Dear John, thine assured friend,

S. F.

SAMUEL FOTHERGILL TO JAMES WILSON.*

(The original is in the possession of Thomas Thompson, Liverpool.—G. C.)

Warrington, 11th Mo., 9th, 1756.

DEAR AND WORTHY FRIEND,

As I am persuaded thou hast greatly at heart the welfare of Zion, and in a particular manner art interested in me, having discharged the office of a father to me in my minority, with a father's regard and tenderness, I take up my pen to salute thee and thy dear wife, my worthy and honoured friend, whom, as well as thyself, I still remember with distinguished, yea, filial regard; and can assure thee and her, though I have not made many professions of affection

* This venerable Friend resided near Sedbergh, but in his latter years he lived at Kendal. He was born near Kirby Lonsdale, in 1677, became convinced of the principles of Friends, and when about thirty years of age received a gift in the ministry, in the exercise of which he travelled much in England and Scotland, and was frequently engaged in holding public meetings in many places where no meetings of Friends had been ever held before; great and serviceable were his labours herein.

He had to pass through many trials and afflictions, both inwardly and outwardly, under which he was sustained with much resignation. He had nine children, and many grand-children, all of whom he survived, excepting two of the latter.

A few years before his death, he thus wrote:—"I am now waiting, and beseeching God Almighty to grant me the continuance "of his blessed grace and Holy Spirit, to aid and assist me in a "full preparation for death, and calmly to resign myself to it; "and, above all, to grant me his help in that painful and trying "season, that I may for ever praise His holy name, who is for ever "worthy, with his dear Son, who is my dear and blessed Saviour. "Amen!"

He died at Kendal, 12th Mo., 30th, 1769, aged 92, a minister 60 years.

and esteem, there are few living to whom I bear an equal share, or who are the more frequent companions of my most affectionate remembrance.

A variety of labour, in which our heavenly and blessed Father hath engaged me, hath very much confined my mind to the service of the day, and rendered it necessary for friendship to give place to duty; so that my correspondence hath been but little, though I hope, in the hidden root of immortal life, I am made a partaker of the fellowship of the brotherhood. But this, with the poverty and leanness which have been much my lot, hath laid the finger of silence upon my lips, and stopped my pen. I thought I found at least a liberty this evening to assure thee of my regard, and give thee some little account of myself, my labours abroad, and how, upon the whole, I apprehend the state of the Society is in those parts where my lot hath been cast. Through mercy, I have to acknowledge I was favoured with a more confirmed state of good health than usual, two short interruptions excepted. I travelled with diligence, and at times pretty hard labour; and as I passed through various provinces, I may give thee a hint how I fared, and found things in each.

To begin with Pennsylvania, where I landed. There are a very great body of people who bear our name, and many who deserve to bear it. A noble seed, of several classes respecting age, though too few of the aged amongst them, who have kept their garments clean, and whose hands are strong. Their fathers came into the country in its infancy, and bought large tracts of land for a trifle; their sons found large estates come into their possession, and a profession of religion which was partly national, which descended like the patrimony from their fathers, and cost as little. They settled in ease and affluence, and whilst they made the barren wilderness as a fruitful field, suffered the plantation of God to be as a field uncultivated, and a desert. Thus, decay of discipline and other weakening things prevailed, to the eclipsing of Zion's beauty; yet was there a noble

remnant, whose love was strong, and who remembered the Lord of the whole earth and his house, whilst they built their own.

A people who had thus beat their swords into ploughshares, with the bent of their spirits to this world, could not instruct their offspring in those statutes they had themselves forgotten. As every like begets its like, a generation was likely to succeed, formed upon other maxims, if the everlasting Father had not mercifully extended a visitation, to supply the deficiency of their natural parents.

It consisted with his wisdom and mercy to reach forth a hand of love to many of them of the younger sort, and to subject their hearts to the work of his own power; and more especially of later time, he hath prevailed upon many in that province; brought some into the ministry, some fitting for it; and I trust for many, who are like the little sister, who hath no breasts to give to others the sincere milk of the word, he is building them up as a wall, upon which a palace of silver may be reared. I cannot but hope in that province, particularly in the city of Philadelphia, it may be said Truth prospers, and there is a prospect that the succeeding generation may excel the last. I visited all their meetings, not as running hastily through them, but with great circumspection, and some of them four, five, or six times over, being desirous to leave them in peace.

Maryland is poor; the gain of oppression, the price of blood is upon that province—I mean their purchasing, and keeping in slavery, negroes—the ruin of true religion the world over, wherever it prevails. Friends there are greatly decreased in number, and mixed with the world, in whose spirit they dwell. Their unfaithfulness to their testimony against the hireling priests, and their hands polluted with the gains of unrighteousness, have almost destroyed even the appearances of Truth in various parts; and as the pure gift of the ministry cannot be communicated to such unclean vessels, there is a great scarcity of ministers. I know not more than two in the province on whom is the heavenly

stamp visible, and they are neither negro-keepers nor priest-payers. Nevertheless, in this Sardis the blessed Hand is at work. Some are lately convinced, and among the rising youth are some of the true Hebrew race, who have heard the alarm of the heavenly trumpet, and come out of their dens and caves.

This very much describes also the state of Virginia; only I think I may add, the visitation of divine Truth seems more effectually received in various parts of this province than the former, and a spring of living ministry to edification; but here the youth are those whom the King of Heaven delights to honour.

North Carolina is the next. There are a great many Friends in a part of it contiguous to Virginia; some truly valuable friends, but few; yet many who offer a sacrifice of that which cost them nothing. The largest body of Friends here seems to me the weakest; they have been a lively people, but negro purchasing comes more and more in use amongst them, and the pure life of Truth will ever proportionably decay. I travelled 1200 miles in this province, amongst Friends and others, and found some brethren and true members ingrafted into the Vine; though worldly-mindedness and lukewarmness have seized upon many.

South Carolina hath only two meetings; one at Charleston, where there are few who bear our name, and fewer who deserve it; yet such is the force of our divine testimony, as to gain place among the people. I had several very open meetings there, particularly two in the Baptist meeting-house, to great satisfaction. The principal people of the province attended, and the Lord of all mercies magnified his eternal name. The other is 130 miles distant; a pretty settlement of Friends, mostly from Ireland.

I went thence to Georgia, and had a large meeting in the court-house, and some opportunities, in the inn where I lodged, to some service, though there were not any there who bore our name.

I returned through the several provinces, as Truth opened my way; had sundry meetings in the county court-houses, and some of their places of worship; and finished my visit to Friends, where I had omitted any meetings in my going south; and upon my return rested a few days in Philadelphia.

The Jerseys were the next in course; I had much close labour there; there is a valuable body of Friends, but much chaff, though I trust things are upon the revival. Long Island contains a great body of Friends; some truly valuable, but the more aged have not walked as bright examples; the leaders of the people have caused them to err. I visited this island four times, and left it at last with a pained heart, to which the want of a hopeful prospect of things being better greatly contributed.

Narraganset and Rhode Island were then in my course; I had much close labour amongst them; this world has intercepted their prospect of a better, and greatly impaired that beauty which once rested on them, or their ancestors, though I hope there remains a little remnant upright, with their lamps trimmed and burning. But, alas! the number of the faithful is there but as the gleaning of the vintage; I met with few places more discouraging. Thence, I went to Nantucket, a late plantation in comparison with many others, but too few there have kept their first love; divisions and contentions, the certain companions of the spirit of this world, have hurt them; and as these have subsisted amongst the leaders of the people, their example hath been injurious to others. Yet, even here, hope remained, from a prospect of a rising generation coming up, to assert a testimony their fathers have forgotten or neglected.

Boston government was the next place where I found continual occasion of sorrow, yet intermixed with some hope. I had abundant labour, both with the natural branches of the olive-tree, and those without. In that Aceldama, or field of blood, I was greatly favoured, in many open and very large meetings, to publish the everlasting gospel with

some success, to my humble admiration, and thankful acknowledgment to the ever worthy Name. The state of the Society in this province is affecting. What open persecution could not effect, has been too fully accomplished by the caresses and favours extended to Friends there; nevertheless there are a body of lively Friends up and down, who, I trust, walk in white.

I returned through Narraganset, Rhode Island, and Long Island, into New York government; where, though cause of sorrow appeared, yet it was not void of hope for many amongst them, whose faces are set Zionwards. In the city of New York is a small, but very valuable body of Friends, who grow in the Truth as it is in Jesus.

I returned to the Yearly Meeting at Philadelphia, Ninth Month, 1755, which was very large, and truly comfortable. The winter I spent in close labour in Pennsylvania, and through Jersey, to my relief and ease of spirit. And although very painful baptisms attended me, yet the overshadowing of a rock which was higher than I preserved in summer's heat and winter's storms; and graciously supplied for every time of want; and mercifully sustained with ability to bring forth fruit in every month, throughout the revolution of the Lord's glorious year.

I mention it to the praise of his most excellent name, for righteousness belongs to him, but to me blushing and confusion of face; inward and outward salvation was the merciful and unmerited bounty of his hand: he stayed me in humble reverence, when I came to the festival days of Mount Zion, and preserved me in patience, when I pensively mused on the scroll, written within and without, with mourning, lamentation, and woe.

Excuse the tediousness of this epistle. I did not expect it when I sat down; but my heart is touched with a lively sense of divine condescension, and gratefully worships Him, not one of whose words hath fallen to the ground. I have nothing to glory in, and am weak; I have known strength. I am foolish, I have been helped with wisdom.

I am poor, but have been enriched. The rod I have often merited; the staff hath been often revealed. I have nothing; I am nothing; let the gain and praise be consecrated to Him, whose is the fulness of all wisdom, riches, and strength.

Farewell, my dear and honourable friend. May that arm which hath been thy succour, and the strength of thy youth and middle age, be near in the decline of life, perfect every thing necessary to be done to qualify for converse with the saints in light, and keep by its mighty power to the last moment. May the close of thy well-run race be joyful; and when access is vouchsafed to the throne of grace, remember poor me, who may have yet a larger portion of the slippery course before me, that I may be enabled so to run as to obtain, and be preserved a monument of unutterable mercy to the end.

Thy very affectionate friend,

THOMAS GAWTHORP TO SAMUEL FOTHERGILL.

Blackwater, in Virginia, 12th Mo., 8th, 1756.

..... I should have been glad to have seen thee before thou left this continent, but it seems to me it was for the best that we had no personal conversation with each other, for some in Nantucket were so weak as to imagine I had seen the letter thou wrote to Friends there. ..... The difference is not closed, and I fear it will be to the hurt of many.

Thy labour for the renewing of the discipline seems to gall many stubborn ones, but causeth joy to those who are

bowed in spirit for Zion's welfare; so that there is hope Truth may yet gain the ascendancy, and the Church, which long hath had her place in the wilderness, as a lily amongst thorns, will, in the husband's time, become the beauty of nations, and Jerusalem the praise of the whole earth.

Friends were much distressed about training, in New England and New York governments; and though some could not suffer, yet a good number were faithful in the testimony they were called to bear on behalf of their Lord; who said, My kingdom is not of this world; if it were, then would my servants fight, that I should not be delivered to the Jews;" so that if, as servants of Christ, they could not fight for their Master's life, much less for their own lives; and if not fight, not train, nor pay others to do that for them, which they believe they should not do either for their Master or themselves. It is likely the state of Pennsylvania will be given thee by another hand, yet thus much I may say, the Yearly Meeting was a good, profitable meeting to many.

I hope thou wilt sometimes remember me, a poor traveller in these perilous times, with desires that fortitude and wisdom from on high may be my armour, whilst I have to pass through the broken ranks of these hosts, where sword is set against sword, and the divisions are so great, even amongst the first born of the sons of Jacob; for which my heart and bowels are pained within me.

THOMAS GAWTHORP.

Thomas Gawthorp, a fellow labourer with Samuel Fothergill, in America, was born at Skipton, in 1709. His father dying when he was young, he was put out an apprentice; and meeting with severe treatment, he, to get free from it, enlisted into the army.

Whilst in that service, he attended a meeting at Skipton, wherein his mind was so affected by the powerful ministry of Mary Slater, that from that time forward he continued

to attend Friends' meetings as opportunities offered, and was brought into great exercise of mind on account of his situation; yet he was not at liberty to have his discharge purchased, fearing that he might not stand his ground: one of the officers, observing his distress, made him an offer of his release, upon payment of the money paid to him when he enlisted; this, on solid consideration, he accepted, and left the army.

Soon after this he married Isabel Crosfield, and settled near Kendal, and in a short time came forth in the ministry; "his mind being devoted to the service of his great Master, "and obedient to the manifestations of Truth, he grew in "the gift received, and became a deep and able minister of "the gospel; diligently labouring, in the openings of life, "for the exaltation of Truth in the hearts of the people," often having close and pertinent counsel to deliver, well adapted to their different states; "not in the wisdom of "man, nor in the eloquence of words, but in the simplicity "of the gospel, and with the demonstration of divine autho- "rity. He nevertheless often found it his place to repress "a too eager desire after words, by setting an example of "humble and awful worship in solemn silence."

He several times visited many parts of this nation, Scotland, and Ireland. He also visited Friends in America four times: from the last of these visits he returned "much "reduced in bodily strength; but he was preserved in much "peace, being clothed with innocency and sweetness, "quietly waiting for his change, and having an evidence "that his day's work was nearly accomplished." He departed this life the 29th of Ninth Month, 1780, aged about seventy-one, a minister forty-seven years.

The following extract of a letter, written at the time of Thomas Gawthorp's last return from America, in 1778, gives some further particulars of him, and of the situation of affairs in Philadelphia:—

"William Dillworth brought my brother, Thomas Gaw-

" thorp, home in a chaise; he was very feeble, he can " neither write, nor in any way use his right hand: he says " he was twenty-seven days on his passage from Phila- " delphia to Falmouth; he was in the former place when " Washington and his army were in it, also after he left it, " and William Howe took possession of it without any " opposition, many of the inhabitants rejoicing, though they " had little left to give them, wanting almost every thing " necessary for the support of the body; beef and mutton " sold at half-a-crown and three shillings per pound, and " other things in proportion. Before he left the place, four " pins sold for a halfpenny, and Friends wished to have " bought him two yards of flannel to put about him at sea, " but could not get it. He says his son James, who is settled " in Virginia, suffered much, and for refusing to muster when " required by the Provincials, he was taken and marched 200 " miles, to Philadelphia, with his hands tied behind him " and a gun on his back; he was not kept long, but sent " home again, but was not allowed to see his father, though " then in Philadelphia."—*(Letter from Geo. Crosfield, West- " moreland, to his son Geo. Crosfield, Warrington, 1778.)*

SAMUEL FOTHERGILL TO MARY PEMBERTON.

Warrington, 12th Mo., 8th, 1756.

A time of deep poverty and leanness, in which it hath pleased the Heavenly Father I should be much exercised since my return, might plead my excuse were I silent. But I wish to assure thee of my very near regard, however poor and worthless I am: and indeed, I think, at times, I see a wisdom unutterable in the most stripping times which are allotted, when we sit alone and hold our peace, for our houses would never be so carefully swept and searched, if we had the ten pieces of silver in constant possession and view. I am, however, humbly content; I dare not complain, it is not lawful. There is a just occasion administered by

the inadvertence of the past, or for the instruction of the future part of life.

It consists with His wisdom, who is perfect in knowledge, to balance our steps in righteousness; he wisely ascertains the bounds of day and night; the hilly rugged path and painful steps, the smooth part also of our race, are all planned in a knowledge too great for our present comprehension. Here may we reverently acknowledge our incapacity for choosing right for ourselves, and commit our all into his hand, as into the hand of a faithful and good preserver. In the midst of his attributes of glory and majesty, there is to be read the excellent name of most merciful Father; but this only when he gives vision to the eye he has formed; until then, who is so poor and blind as his servant?

May that Hand which hath led and sustained thee hitherto in slippery paths, from thy youth upwards, for such hath thy pilgrimage led through, be thy staff during the residue of thy passage; that by his help thou may offer an evening sacrifice of praise, and say, Oh! Lord, thou hast been with me from my youth to this hour.

Our worthy friends A. Farrington and S. Emlen have been at my house a week; the former is gone to visit a neighbouring county: I believe he will have great and good service amongst us. S. Emlen is not, at present, fit for much travelling, and is advised to lay by; I hope for his company at my house this ensuing winter.

I have not been favoured with a line from Pennsylvania since I left it; I am not distressed about it; may the message have its proper weight, and I care not if the messenger be forgotten. I have nevertheless heard with sorrow of your distress, and the slaughter on your confines. I think the clouds are heavy with a storm towards various parts of the British empire; scarcity of bread threatens us here, and is already severely felt by the poor in many parts of this land. .....

S. F.

At the close of the year 1756, and during the winter, there was much distress amongst the poor in Warrington, (as well as in many other places,) owing to the high price of provisions, and insufficient employment: the sufferings of his neighbours excited the compassion of Samuel Fothergill, and he wrote the following address, in which he adverts also to the circumstance of the town being then encumbered with a company of itinerant stage players.

The address was published anonymously, but it effected the removal of those people from the town, and caused a subscription to be raised for the relief of the suffering part of the inhabitants.

A few Hints addressed to the Inhabitants of Warrington, 1756.

The present distress of our poor neighbours justly demands our attention, and ought to excite in our minds a proper disposition to relieve them, accompanied with gratitude to that kind Providence who hath made us to differ one from another.

Sympathy with the distressed is a painful, yet pleasing sensation, to those who consider the social duties of life necessary to be sustained with propriety, as one step towards a fellowship hereafter, every consideration should induce us to aspire after.

If we are blessed with hearts susceptible of such impressions, to mitigate their distress will necessarily be our endeavour, if happily their burden may be made lighter through our assistance.

These remarks arise from the general complaints and cries of our suffering poor, which indeed are loud and piercing, through the want of bread. Circumstances the most painful, where not a few parents, after the labour of the day, are compelled to hear, without any possibility of relief, the piteous cries of their children for bread; alas! they are not able to procure it for them.

That this is the state of many amongst us, is a most painful, certain truth; though, perhaps, neither thought of, nor attended to by many, who, in fulness of bread and ease, forget the anxiety of the poor.

What attempts have we made to relieve them, and mitigate their sorrow and suffering?

I wish I could give a detail of many:—are the inhabitants unable to administer relief to their poor neighbours? are their circumstances such as to render it difficult for them to sustain the necessary duties of society?

I believe otherwise.

Have we not had amongst us, for many weeks, a gang of players, vagabonds, declared such by the laws of the land! Cannot we find money enough to squander upon them, to supply their luxury, and pay them for corrupting our youth?

We can spare, as I am credibly informed, from eight to fifteen pounds per night, supporting, at the expense probably of £100, these vagabonds, in defiance of every awful sanction of laws, divine and human; and yet hear unmoved the cries, and see the tears, of our starving poor, who mourn for the relief we thus lavish away.

Is this a loan to the Lord we might hope himself would repay?

Who will hesitate a moment, upon reflection, whether it be not more consistent with our duty and interest to turn this stream of profusion into the families of the poor; to banish this nuisance from amongst us; prove ourselves capable of rational and religious considerations; and thereby will be suggested to us, in a time of need, the calm, peaceful evidence of our having been good stewards of the manifold mercies of God.

Enquire not who is the author of these remarks, but whether they are true.

PHILANTHROPOS.

JOHN PEMBERTON TO SAMUEL FOTHERGILL.

Philadelphia, 1st Mo., 11th, 1757.

Our Yearly Meeting at Burlington was a time of great favour to the upright. Honest Thomas Gawthorp was there, and had some very satisfactory opportunities in public. In the Meeting of Ministers, John Churchman told me, he thought him equal at least to any he had ever heard. In the meetings for discipline, he was several times singularly favoured; but it is not often he is permitted thus to ascend: his path is trodden by few, and he is often reduced so low, both in body and mind, as to be scarce able to keep on his feet.

The eye that is still over us for good, directed through the service of that meeting in a manner not to be forgotten; it began sooner and lasted longer than usual, and though many seemed to come prepared for war, yet the spirit of the Lamb was victorious, that, without much argument or controversy, the mouths of gainsayers were stopped, and the authority of Truth presided remarkably to the conclusion; which was a little sooner than would have been chosen, if the burial of our worthy friend, John Evans, had not engaged many of us to assent to it. That good man had a time of close sifting and probation on his death bed; I went with Daniel Stanton to visit him a few days before he died, and found him low, dejected, and distressed. This should excite alarming considerations in some of us, who are conscious how vastly deficient we are of the attainments which he had experienced; yet, alas! I must confess we lay it too little to heart.

JOHN PEMBERTON.

LYDIA LANCASTER TO SAMUEL FOTHERGILL.

Lancaster, 1st Mo., 23rd, 1757.

..... That pure love which I often feel bubbling up toward thee in the spring of divine life, engages me to send a few lines beseeching thy acceptance, as I know we have an endeared affection for each other, grounded in and upon that ancient Root, which hath hitherto borne up and been the support of us and of all the faithful, through the various tribulations of our march; and lest our grand adversary, under any disguise, should get one step in upon any of us, to deprive us of that free partaking of the sap, and virtue, and nourishment which this heavenly root affords, I have made a narrow search and close examination of myself and inward condition, with as much singleness and impartiality as I was capable of, for I was ready to think thou had not such full unity with me, nor indeed with few of us, as used to be; and I could tell no reason for it, except that we could not all see and think alike about some new proposals, and in this we did not play the hypocrite, but spoke freely, and I believe in much love and friendship; I am sure I did, for it is the way Truth leads me, whether I may be the better or worse thought of for so doing; and after I have spoken my mind, do think myself clear, not bearing any grudge, or harbouring any ill opinion respecting those who may not at that time see as I do; but I search my belief over again, whether they or I was in the right, for we none of us plead infallibility, or desire any should pin their faith upon us, but desire all may see for themselves, and see right; so leave such things as cannot at that time be accomplished by love, nor strive too much, nor over-drive any of the flock, lest thereupon they should sicken and die, for all are not of one strength, and yet with care, time, and patience, may so run as to accomplish their journey. We read, the Apostle Paul was not only strong, but skilful also, in spreading the Gospel

net, becoming weak with the weak, taking their pace in a gentle manner, whereby he caught many.

I hope it is far remote from my heart's intention to daub any stone in God's Zion with untempered mortar, or to heal any wound of sin deceitfully, but I find, as it was love ever raised and made any of us instruments of service in the house, so it is by our abiding under the same influence that the body comes to be edified, and to grow from one degree of strength to another, and to be changed from one measure of clearness in understanding, brightness, and glory to another; and though thou may think our meeting worse than it was a few years since, I own myself to be of another judgment, both respecting aged and young; but I may be mistaken, so shall leave it for time and truth to determine, and with a heart fruitful in love to thee, my beloved and valuable friend, and thy dear wife, I now conclude, and remain thy real, true, and constant friend,

LYDIA LANCASTER.

SAMUEL FOTHERGILL TO ELLEN EVANS.

Warrington, 2nd Mo., 4th, 1757.

That affectionate regard which Truth itself raised mutually in our hearts, is by no means impaired. Often, very often, since I left your land, has it been strongly revived, and more especially so upon receiving the sorrowful tidings of the removal of thy dear husband, a circumstance in which the affliction is, like the loss, very extensively felt. Thou mournest the loss of a tender husband; his children, that of an affectionate father; the church laments a pillar removed from the place it filled, at a time when such are greatly wanted. A sorrow allowable—for the perfect example of every virtue, even Jesus, wept for Lazarus;—this, nature demands, when its connexions are broken, and the endearing social ties dissolved: but thou well knowest, and I hope it now stands thee in stead, that we are all pilgrims and strangers, as our fathers were, each journeying on through this region

of distress, towards that city which hath foundations. Why should we grieve too much, when a companion with whom we have travelled many dubious, anxious steps, has an entrance granted him into the holy city a few moments before us, and enjoys consummate felicity, whilst we stand at the door and wait also for the same fruition, of which at times we receive the earnest?

Upon all the glory of the earth, and all its enjoyments, upon every visible thing, one inscription is written, as the immutable law and determination of Him whose name is the Most High, "They shall perish." Throughout all nature and natural connexions, however endearing, it has been and must be verified. Equally fixed is the subsequent truth, the joy and song of many generations, "But Thou remainest." On this everlasting Husband, Father, Friend, and Succour may thou and thine now lean, and know this dispensation sanctified and blessed to all your help, in renewing diligent care so to live and move, that when the Great Shepherd shall appear, and all his faithful servants with him, your portion may be among them for ever.

And now, I cannot avoid addressing myself to you, the descendants of my honoured, because honourable friend. I am convinced the same gracious Hand which was his support and comfort, has been near to some of you for the like glorious purpose, even to establish you before him for ever. But I am jealous that the want of religious depth, and simplicity God-ward, hath been the cause of halting, and rather a choosing to embrace the present world, and have a name eminent in it, than to have a new name, the name of God, and of the city of God. Thus will the heavenly tenders of immortal treasure be disregarded, and the vain shadows of things be preferred to those true riches, which none ever sought with too great diligence, or, if they sold them, ever got their worth in exchange. A heart honestly concerned for your help cannot contain or dictate flattery; I love you dearly, therefore thus I write. I am also persuaded there is a seed and heritage that mourns in secret, because of its

leanness, and honestly seeks relief whence it hath ever sprung. May stability and patience be the girdle of their loins, and in the Lord's time this poor, suppliant, distressed seed will delight itself in fatness.

One general hint from my own experience, and the parity of our states, would I suggest to you young people. Let all your conduct demonstrate that you remember the worthy deceased with due affection, and though he be dead with respect to the body, yet let him speak. I have found it my duty and great advantage to place in view my worthy father, and in matters of importance, or dubious cases, to consult what would have pleased him, who was ripe in experience and judgment. I believe this reverence to the memory of a worthy and religious parent, is an oblation of sweet incense before the Everlasting Father.

Farewell, dear Ellen; may Israel's Rock be thy safe abode, and keep thee fresh in spirit, green and fruitful in old age, and unite thee to Him, and the many generations of the just, who are entered within the pearl gates.

Farewell, ye descendants of the great and good; imitate their example; as they followed Jesus Christ, follow ye them. Be wise, for it is true happiness: in wisdom you will fear to offend, and this fear is an excellent defence.

S. F.

SAMUEL FOTHERGILL TO ISRAEL PEMBERTON.

Warrington, 2nd Mo., 4th, 1757.

As the love I bear thee is sincere, I flatter myself it is reciprocal. I know thy engagements are various, I also know my own unworthiness to engross time which may be spent more usefully.

I think I am profited by the general silence of my acquaintance on your side the water; it has led to a solemn, strict scrutiny and review. Perhaps I might have acted more wisely in some parts of my conduct; but if integrity

of heart and honesty of intention are general salt, I appeal to the Searcher of hearts, every part of my labour amongst you was seasoned thereby. I have been, since my return, making some proficiency in the holy school. I left your land with a holy quiet, and knew upon my return the royal diadem upon me. I have known the withdrawing of the pure river, which is the cause of solid joy to those who are replenished by it. I have seldom in the course of my experience known so dipping a time. The day again hath dawned, in which the mysteries couched in darkness, and sealed for a time, are opened, as well as the requisite labour of the day; that I find when the cloud is taken off the tabernacle, the voice is very near to call to fresh labour; and, methinks, in a humbling sense of the worthiness of our Master to be ever served, all within me says, O Lord, give me thy presence, in which is all things, and let prompt obedience be my return for ever! Oh that it might also be thy happy lot to know the feast of dedication, for in the solemn day of dedication of the temple to God a glorious feast is ever held. I am abundantly convinced the Author of all sure mercies would have it so; and if Solomon's choice of wisdom be thine, He will array thee with distinguished glory; if otherwise, the event is fixed, He will cast off and reject.

..... It is time to conclude, which I cannot well without a testimony of affectionate remembrance of thy wife and children, for whose true help and establishment in the best things I am concerned, even with a distinguished anxiety. May you, their parents, by living example show them the way to rest and peace, and thereby a peaceful acquittance in the day of inquisition will be obtained, and I trust the solid satisfaction of seeing in this life those fruits of Heaven's blessing on your zeal and care, which may be your's, and your children's everlasting rejoicing.

Remember, I entreat you, dear children, and humbly seek Him in youth, for religion and holy fear is the best embellishment of youth, and the safe and only guide through

the difficulties and snares of life, as well as the excellent companion and solace of declining years.

S. F.

JOHN PEMBERTON TO SAMUEL FOTHERGILL.

Philadelphia, 2nd Mo., 19th, 1757.

On the 8th instant I received thy very affectionate epistle. The kind expressions of regard and good wishes for my welfare which it contains, affected my mind with a degree of reverent thankfulness, and with a desire that my attention and solicitude might increase steadily to pursue the path of peace, whether it is joyous or afflicting; for I have felt, and with awful weight, the danger of missing the crown; and lately my situation was dismal, and thus continued a long time, so that I was entirely without hope, yet subscribed to the Almighty's justice; and though the prospect of an eternal separation, and an inheritance of inexpressible misery, was beyond utterance distressing, yet I was filled with deep anxiety for the tender youth whose feet might be turned out of the path, or greatly injured in their journey, if, by being left to myself, I should commit anything that might bring a reproach; and though prayer was cut off, yet was I resolved I would live as near to that which I thought right, as weak reason would suggest, or was in my power. At length the long-suffering and gracious Being was pleased to favour with a degree of light, in a time unexpected, and a prospect of duty seemed to open, to which I seemed freely resigned, but afterwards that vanished, and I enjoyed a calm, and was willing to do or to suffer any thing to be under the Divine notice.

May my spirit reverently magnify the Lord, and rejoice with fear in the all-merciful God, whose tender dealings with us cannot be fully set forth. The freedom with which thou hast written to me, and the fatherly care manifested when present, have made me thus free, believing thou wast not altogether insensible of my situation, and the danger

that attended me when thou wrote, for many of thy expressions were applicable, (for too great inattention has been my failing,) and indeed I am surrounded with infirmity, and darkness often covers me.

JOHN PEMBERTON.

SAMUEL FOTHERGILL TO JAMES PEMBERTON.

Warrington, 2th Mo., 25, 1757.

The ground of that pure and true friendship which subsisted betwixt our worthy fathers, was doubtless in that love which remains throughout all generations; and as the natural descendants from fellow members so united, abide in the same love and pure friendship with the ever-living Head, the union will remain undiminished, and the present, as well as the past, will make us as epistles in one another's hearts.

Two expressions have often, since we parted, moved in my mind to apply to thee, with earnest desires they may have due place. The first is this:—Know thy place. I am made fully sensible the Lord of the family hath designed one for thee, in his house, to bear up the ark in these times, when it is grievously shaken. For this end hath he vouchsafed the visitation of life and understanding, and hath at times taught thee to travail in spirit for the cause, and admitted thee to the tribulation of the companions of Jesus; a fellowship not eligible to many, who would have the cause to prosper, but not concur in the promotion of it, in themselves or others. Let not the embarrassments of this world, neither the commerce of it, nor its stupifying fears and turbulent commotions, divert from an honest inquiry after thy proper place in the church. There is all our safety and rest. In stormy times, these know, such is the excellency of Zion's dwelling place, none can make her afraid. A stone in a building is not serviceable merely for its filling a vacancy, but, being skilfully placed, it keeps others also in theirs; it covers some, and supports others; that the share

every stone has in the support of an edifice is worthy of religious application. An humble application to the holy Workman to square and fit, and a sincere yet fervent resignation to be placed where He will, will in his own time fully instruct what is our place, and fix us therein. Having known thy place, and entered therein, abide there,—was the other hint which spread in my heart towards thee. Beware of being turned out of it, by any of those suggestions which an unwearied enemy frequently raises. One seemingly plausible is the want of proper qualification; but whence this want? Is it of the Lord of perfection that the people are lame and defective, or of themselves? He is infinitely full of all we want, and would make our feet firm upon the mountains, and therein beautiful. Beware of arraigning a wisdom that is deep and high; yea, unfathomably so in the building of his house, and the choice of the several parts thereof; for where this spirit prevails that puts off labour, and slides away with the plea of unfitness, it hastens their rejection from the house of God; and alas! then, what fabric can they flee to, in the stormy day of His power and wrath?

Inwardly dwell in His pure preserving fear. Let not the world lift up above thy proper place, in reverence of heart and chastity towards the Beloved: let not the extensive concerns of merchandise (lawful in themselves) be carried to such a degree, as to induce to forget the pearl hid in the field; and I humbly hope thou wilt attain and retain that rest which is stedfast and immoveable, rejoice thyself, and teach others also how to rejoice in the stability of God's salvation.

Farewell, dear friend; may the most substantial of all blessings be diligently enough sought, and it will be found, and be an excellent defence. Thine in sincere affection,

S. F.

In the spring of the year 1757, S. Fothergill had an alarming illness, which lasted a considerable time. The exertion and

fatigue he had undergone in America; the long journeys on horseback which he was in the constant habit of performing; the nature of his public services, and the many engagements which incessantly occupied his mind, all combined to produce a serious effect upon his constitution, from which it never afterwards fully recovered.

His strength was on this occasion greatly reduced, and his recovery was slow. It is thus mentioned in the journal of his intimate friend, Catherine Payton:—"(4th Mo., 9th, "1757.)—We went to Warrington, where a renewed occa- "sion of thankfulness to gracious Providence was adminis- "tered, by the probability of the recovery of our dear friend "Samuel Fothergill, from an indisposition wherein his life "had been despaired of. This had much affected my mind, "from the consideration of the great loss the Church would "sustain by his removal, and myself as an individual "member thereof; yet durst I not ask his longer continu- "ance, in this state of trials and dangers, knowing that if "divine wisdom called him out of it now, it would certainly "be in the best time."

ABRAHAM FARRINGTON TO SAMUEL FOTHERGILL.

Newtown, near Carlisle, 3rd Mo., 19th, 1757.

Yesterday I was at Carlisle Monthly Meeting; it was large. I had been very weak for several days, but was helped much that day; the helping hand was near. I have often found it has been the way in which I have been led deep into suffering, both in body and mind, to be prepared to do a good or great work; and, after it, must be brought down again, almost, as it seems, near to death. Oh! astonishing! why must it so be, or so suffered? but to keep the creatures from glorying; and to prepare it for another work, it must be marred. O, let it be in the Potter's hand, new made for every work. Had I been a silver or a golden vessel, the marvel need not have been so great. Silver or

gold will melt easily, and not lose either virtue or weight; but wooden vessels cannot bear the fire, but deep scouring, rubbing, and scalding they must have, to take out the scent they are apt to contract. So that I find that saying remains true, and will stand for ever, "Every branch in me that beareth fruit, my Heavenly Father purgeth it that it may bring forth more fruit;" and again, "whom the Lord loveth he chasteneth," and those who are without it, or do not love it, are bastards. O, what need we have of patience, after we have done the will of our Master, to wait for the promise. New whetting, new grinding, new melting, seems to be, I think, the lot of poor instruments and vessels, for the work is new; but who are we, that we should reply, or ask the question, Why hast thou made me thus, subject to change or be changed? It may be, if we can be enough passive, and content, from being marred in our own eyes, the change may be from glory to glory.

What am I writing, or to whom? if I have gone too far, do not expose me.

ABRAHAM FARRINGTON.

DOCTOR FOTHERGILL TO SAMUEL FOTHERGILL.

London, 3rd Mo., 31st, 1757.

Yesterday I received an agreeable account from cousin Charles Chorley of thy recovery. As soon as thy strength, the weather, and the roads permit, the easy motion of a carriage will perhaps be beneficial: be very careful, however, of the first cold, for this may plunge thee again into great difficulties.

..... This, I hope, will find thee fast recruiting, and if not yet able to write thyself, yet let us hear from thee through some channel, as often as possible. I must leave to our sister, for a while, the management of a correspondence which is one of the principal pleasures I enjoy. But I am almost oppressed at present, though I trust it will not be of long continuance; and I write this after having

mounted not less than fifty single pairs of stairs to-day, and some of them at no small distance from each other; but whilst I have any sense left remaining, whether I am able to express it or not, I shall always remain thy affectionate brother,

SAMUEL EMLEN TO SAMUEL FOTHERGILL.

Dudley, 4th Mo., 4th, 1757.

B. M. and myself were favoured to get well to Stafford, the next evening after setting out on the journey. The next day was extremely wet, and perhaps proved a sufficient excuse to some of our brethren in profession for their not attending the monthly and quarterly meetings, both held there; the number of those who came was very small; I think not above a dozen or fourteen men, and not more women; among the latter was dear C. Payton, to whom I believe it was a day of suffering and pain. She intimated her willingness to see some of their families at home, and, much to my unexpected pleasure, intimated a freedom that I might accompany her therein.

I thought a little of the matter, and hoped, if I proved not in her way, or burdensome, it might be an additional opportunity of improvement to myself, among the many put into my hands by a gracious God, whose long-continued willingness for my help furnishes matter of humble admiration and thankfulness, with a degree of which I wish my mind may be daily clothed; being satisfied I am distinguished by receiving many mercies, and peculiar marks of unmerited long-neglected favours. O that the time past, in which my heart has been too much attached to lying vanities, may be properly, and then will it be profitably,

reflected upon, by quickening to greater care and vigilance in the important work of true religion, the necessity of which, at times, is in mercy shown me.

I am painfully sensible, that although I was, early after my coming to Warrington, called upon in your meeting, in the words of the apostle, "O, Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings;" an inattention to the former hath been an inlet to the latter, and, to my unwary mind, hath been a destructive snare of the adversary, who, alas, persuades too many of the unguarded youth, that if they refrain from those things accounted among men immoral, they are then safe from noxious things; and by this specious delusion, my sorrowful experience bears me witness, a seeking after that most desirable knowledge, of a growth in spiritual understanding and divine favours, is diverted. Hence come leanness and poverty, which, if not timely fled from, produce death; against which I desire to be more watchful than in the former part of my time, and hope, when it is well with thee, for thy future breathings on my behalf, to that Being with whom is all-sufficiency.

The sorrowful news from Ireland of the Church's loss, and the afflicting dispensation allotted to S. Neale, in the death of my dear mother in the Truth, Mary Peisley, quickly spread thus far; an additional evidence of the uncertain continuance of all sublunary things, which I wish may awaken me to more strict consideration thereof, and diligence to endeavour, as much as in me lies, to follow the footsteps of that truly worthy woman, of whom I have this testimony, that of all the people within the compass of my knowledge, I think none were more watchfully circumspect at all times than she; though now gone from works to rewards, I hope the remembrance of her will be often livingly fresh in my mind for my own instruction. The endearing love which subsisted between her and dear C. P., will render the trial to the latter great; she knows where in time past she has found support, and I hope will be yet enabled to

trust in Him, who remains to the upright unalterably faithful and all-sufficient.

My good wishes are towards thy brother Joseph's family, to some of whom the visitation of divine love is extended, to the humbling of their minds at times; may they prize the mercy while afforded. The contrition under which I have sometimes seen Sarah* has affected my mind, and raised desires that she may now, in the time of youth, the most acceptable season, be prevailed with to embrace that, which will furnish true peace and durable comfort, when the most pleasing of temporal enjoyments sink into very nothingness, with respect to any satisfaction in their power to yield.

SAMUEL EMLEN, JUN.

SAMUEL FOTHERGILL TO ISRAEL PEMBERTON.

Warrington, 4th Mo., 25th, 1757.

I have had a long indisposition, being afflicted with the rheumatism and a fever, and, in general apprehension, near my final change; but am, through mercy, much better in my health, though very weak, and have but at times the use of my hand.

Neither absence, nor sickness, nor any other circumstance hath impaired that love unfeigned I bear to thee, thy dear wife, and children; a love flowing from a pure fountain, which would effectually wash all our garments from every thing unlovely, if we enough sought and waited for its baptizing virtue, and would present us without spot or wrinkle to our holy Head.

I have found it very necessary to bow in heart to the rod with which the Heavenly Father has pleased to chastise me, and with inward and outward distress to humble into very dust before him. A time of profitable searching I trust I have had; and may it evermore remain, and its result as a nail fastened in a sure place. We serve a wise, gracious

* The second daughter of Joseph Fothergill, afterwards Sarah Hird. She died at Leeds, 3rd Mo., 31st, 1819, aged 78.

master, and yet, even after we have done our duty, and laboured according to the present direction and portion of strength, we have need of patience, for in the inscrutable treasure-house of our Master is reserved our wages. Oh that such may be our fidelity, through the various revolutions of our pilgrimage, that nothing may deprive us of our crown; but having received the faith of our Lord Jesus Christ, may we hold it fast without wavering, and receive its reward, even the salvation of our souls.

Our worthy friend Abraham Farrington was lately well in the county of Durham. He has along with him the most unquestionable seals to his commission, and is amongst us in the fulness of the gospel power to search out the hidden things of Esau, and is a nursing father to the tender plants.

I am greatly obliged to thee for the extracts of the proceedings of your Yearly Meeting, and glad to hear you were favoured with the overshadowing of the Holy Wing in it, and blessed with a spirit of mutual condescension. I hope all things will work together for good, as the meek, suffering nature of the Lamb is abode in.

I was supported by the Hand which has been often near to my help, to labour honestly in London, and not ashamed of the gospel of Christ my Lord. Many of the warmest opposers of the progress of the Church from strength to strength, were at their country houses. But I expect the united attack of such will be upon me at the Yearly Meeting. But I know who has covered my head hitherto, and I humbly beg for wisdom and counsel and strength in the field of battle, in which I shall find myself necessarily engaged.

Dear worthy M. Peisley is now beyond the reach of reproach, having suddenly finished her course, and gone down to the grave, in the highest degree of splendour, and the glory of her Master's countenance, which was most eminently, nay, in a double portion, with her for some weeks before her final change. She was married to Samuel Neale the 17th, taken ill two days afterwards, and departed the 20th of last month, to the great loss of the poor withering Church

in Ireland. But unsearchable is the wisdom, and perfect the goodness of God, who rules in heaven and on earth.

I cannot make retaliation of the favours and kindness I have received from thee and thy family. My most ardent wishes are for all your prosperity, and growth up into heavenly places in Christ our holy head; that the blessings of heaven and its fruitful dew may be known to lie upon your branches, yea, to remain there long; that even beyond your excellent progenitors, your blessings may extend; and thus would Eternal Fulness plenteously diffuse more and more through the families of his people the riches of all ages, as they are made the chiefest joy.

S. F.

SAMUEL FOTHERGILL TO ABRAHAM DARBY.*

Warrington, 5th Mo., 14th, 1757.

Thine I received this day, and have to acknowledge, with gratitude to the gracious Preserver of men, I am much recovered from my late indisposition, though yet weak, and not altogether free from pain.

I nevertheless hope to reach the Yearly Meeting in London, and am necessarily obliged to make it as easy a journey as I can. I hope to be at Coventry the day thou mentions, and have thought of easing myself now and then by the use of a post chaise. I am under some engagement of mind to attend a meeting in this neighbourhood next first day but one, and am really unfit to make any excursions out of the direct road, unless duty absolutely required.

With the utmost sincerity, I wish thy daughter Hannah much happiness. May Jesus be called to her marriage, and every real blessing be extended, in the wise proportions of eternal mercy and wisdom. Let not the transient glare of this world, nor its fallacious promises, bring a veil over

* Abraham Darby died at Coalbrookdale, 3d Mo., 31st, 1763. The marriage here mentioned was that of his daughter Hannah to Richard Reynolds.

that beauty which is in holiness, or impair in her view the loveliness of that one in a thousand, "fairer than the children of men," whom she has sometimes beheld in measure: all visibles are fleeting; all lower connexions, however tender, endearing, and laudable, liable to dissolution; but he that loved us and gave himself for us remains the Ancient of Days, yet new every morning. Let your example, oh parents! impress these truths deeply on your offspring, and spread amongst those with whom you have to do, or amongst whom you have to walk, lively examples of that humility and heavenly-mindedness which becomes and adorns those, who, well knowing the greatness of this world is a tempting snare, and yet an empty bubble, seek a city which hath foundations, laid and established before the foundation of the world was laid. Farewell, beloved friends, be wise, watchful, and happy.

S. F.

At the approach of the Yearly Meeting he was sufficiently recovered to leave home, and accompanied his friend Abraham Farrington by easy stages to London, when they both attended that meeting.

JOHN GURNEY* TO SAMUEL FOTHERGILL.

Norwich, 5th Mo., 29, 1757.

When I last parted from thee at Gravesend, I could not think, if we both lived, that I should have missed seeing thee at the first Yearly Meeting in London after thy return, and which I much longed for; I am unavoidably prevented, and so must submit; I have not missed above once before for twenty-three years. I am very glad and thankful it has pleased Providence to permit thy safe return, and to hear that thy health is restored; for I am ready to believe there was never more need of a nearness one to another; nor any period, that, in my remembrance, called for more circum-

* John Gurney died 8th Mo., 2d, 1779, aged 61.

spection. We seem, from many incidents fallen out, more noticed than ever, and according to the shining of our lights shall we become a blessing or a hindrance to those that are seeking truth. I can truly say I greatly wish, in our whole conduct, that we may be blameless and harmless.

In this place we have of late had great changes, and Truth has, in particulars, operated very strongly, I may safely add miraculously; the freethinker, the libertine, the scoffer having, in great nothingness and humility, been deeply baptized into the spirit of the gospel, so that the last are become first, and some that have been cause of great pain are now a cause of joy. I am sure I am truly glad that it is so, yet I cannot help also desiring, that such as by their outward appearance have seemed first, may not be the very hindermost, or that, being centred in form and ease, they should become lost to the very savour of life, and so be dry and die. May all be incited to more and more diligence, by seeing the invitation of our great Lord embraced by such as have long dwelt in unbelief, and have, as it were, wasted their substance in a strange land.

I know not what I shall urge for my writing thee thus, but I found a desire to salute thee in a few lines.

Thy affectionate friend,

JOHN GURNEY.

CATHERINE PAYTON TO SAMUEL FOTHERGILL.

Woodbridge, 6th Mo., 21st, 1757.

In that love which neither time nor distance can efface — which breathes health and salvation to all, and especially to the heritage of God — do I salute thee, with ardent desires for thy preservation and yet firmer establishment on the eternal Rock, which I am sure I find it necessary daily to press after, and believe it to be so for all, however advanced in experience, or dignified with divine honour, who are yet in a state of progression, and may advance in

glory and holy stability. And inasmuch as we may acknowledge, with humble gratitude, that the Lord our God has done much for us, and in his own wisdom and power exalted us above many of his servants, may we be still concerned that his own image, which is purity and perfection, may be more and more conspicuous in all our works; that we may be examples to the believers, in word, in conversation, in doctrine, in spirit, in faith, in purity.

Through infinite favour, I am got thus far, I hope well, on my journey, having been helped by the mighty Helper to discharge my duty beyond my expectation or desert; and also made subject to the humbling dispensations of his providence, so that it has been little to me whether I was clothed with the royal robe, or made to appear naked and barefoot in the view of the people, if the name of my God might but be honoured in and by me; both which states have been remarkably my lot, and I believe will be measureably so, of all the vessels that are made and preserved honourable in the Lord's house — they must be stripped of themselves, and have all former experience taken away; so shall their ministry be more and more refined, and effectual to the end for which it is appointed; and though it appear less in measure, it will be more in weight. It is not, my dear friend, because thou art ignorant of these things, that I write them, but as they freely offer to my pen, I drop them simply: perhaps by such free communication we may read each other in the life, and be incited to persevere in the heavenly race.

I am favoured with an agreeable companion in Sophia Hume, and John Kendall has given up to accompany us in our intended journey to Holland, who I rather hope will be more serviceable than some Friends may expect, as he has of late years been industriously improving himself in the language: so far as I can yet discover, Providence smiles on the undertaking, and I humbly hope will favour us with peace therein.

CATHERINE PAYTON.

MARY PEMBERTON TO SAMUEL FOTHERGILL.

Philadelphia, 6th Mo., 29th, 1757.

..... I marvel not at the low, stripping seasons thou hast experienced, since thy return from such an engagement; and indeed it is a manifest token of the peculiar regard of Infinite Wisdom and Mercy, to administer a balance of this sort to his favourite children, who are indulged with large attainments, and blessed with precious endowments, that through every dispensation of his providence they may be preserved in an humble dependence upon the strength of His everlasting arm, whose faithfulness faileth not.

It was, dear friend, with a considerable degree of concern we heard of thy late illness; and I think I may say for all thy friends, that I do believe there never was a friend amongst us remembered with a greater degree of esteem, or more unfeigned love, than thyself. The aspect of our affairs appears more and more gloomy, and the Lord alone knows what will be the event of these commotions in the earth; in the midst of which, all that the humble have to hope for is, that they may see Jerusalem a quiet habitation, a tabernacle that shall not be trodden down. He is sufficient to exalt his own name and power, by ways and means which are not to be comprehended by the finite, limited comprehensions of men, though the clouds are darkened by an impending storm.

Daniel Stanton desires to be particularly remembered to thee; thy letter to him was particularly acceptable, and very serviceable, as it came in a needful time, and was expressive of that sympathy and regard which is truly an emanation of the divine mind, and which that alone can inspire the soul with; it could not have been more suitably adapted had thou known his circumstances, he being then very low in mind.

MARY PEMBERTON.

In the 6th Month, 1757, Samuel Fothergill attended the Quarterly Meeting at York, and the following circumstance is related of him. He had been largely engaged in the ministry, and was at that time in great repute among Friends everywhere; his company was much sought, and many appeared to strive who should shew him most attention. He was earnestly pressed to stay and attend the meetings on the ensuing first day. An aged woman, from the country, a plain, honest Friend, believing him to be in some danger from the caresses of the people, took him aside, and repeated the passage, When Jesus perceived that the people would take him by force and make him a king, he departed into the mountain himself alone. S. Fothergill saw the force and wisdom of the advice; he took his horse, and quietly departed towards home; and when aftewards adverting to the circumstance, he always spoke of it as an excellent admonition.

CATHERINE PAYTON TO SAMUEL FOTHERGILL.

Norwich, 7th Mo., 6th, 1757.

I cannot quite easily leave the nation, without acknowledging the receipt of thy truly acceptable and seasonable salutation in this city, wherein I have indeed been partaker of the suffering of the righteous seed, which I fear is oppressed in the hearts of most of the professors of Truth. Our meetings are much frequented by many people of other societies, who have an ear open to the testimony of Truth, and some are convinced and settled amongst Friends, for divers of whom I hope well; but, alas! the numerous company of preachers is far from administering joy to me; I am afraid many of them are untimely births, and some bastards; and these, perhaps, make the greatest noise, and are in danger of hurting the few true-born children, whose judgment has not yet acquired strength to distinguish from whence the voices which are uttered are; and seeing how some, who, I doubt, have little root in experience, appear

great in the branches of doctrine, they may, on considering how little and foolish they appear, be discouraged from coming up in their services, or unwarily led to an imitation of that, which, to a discerning eye, is apparently some of the wares of mystery, Babylon.

I am now nearly clear of them, and hope I may say I have in a good degree discharged myself faithfully; for which, perhaps, I may not go uncensured; for I believe it appears somewhat strange and ungrateful to hear one cry, "A sword!" in opposition to such as have cried, "Peace!" But (or I am mistaken,) there is occasion for such doctrine, even to the chiefs amongst them, some of whom, I fear, are too much clothed with spiritual pride.

I delivered thy message of love to —— ——, but not fully in thy own terms. I make no doubt of his having been of honourable descent, and of considerable service in the Church; but, if I feel aright, a renewed baptism is necessary for him. I should scarcely write thus, did I not fear that the knowledge of his standing in the relation with thee which thou expresses, would rather tend to exalt than humble him. I lodge at Henry Gurney's; I feel a considerable nearness of spirit to him, and to Edmund and his mother.

Although suffering is my lot, my good Master deals bountifully with me, in resigning my spirit to the various dispensations of his providence, and sometimes raising me, in his own power, to testify to his eternal Truth. Oh! my dear friend, may I never forsake the way of his commandments, in which there is light, peace, and joy unspeakable. I can say truly, that I fear nothing so much as being debilitated for his service, by taking any crooked step through life. Let what will in the course of his unerring providence attend me, I am at present resigned thereto, if happily the mark of preservation may but be set upon me. It is true, as thou observest, "the conflicts of the passage are arduous." I need thy prayers, not only in the present weighty engagement, but perhaps more so in my future trials, and, through

mercy, I feel thou canst not withhold them, for the Lord has opened our hearts in intercession one for another, having singularly united us in the best relationship; may our eyes be kept attentive to that which alone can make us helpful to each other, and give an impartial judgment of our prospects and services.

CATHERINE PAYTON.

P. S.—I am this morning favoured with thine, which on thy own account affords me true satisfaction, although the low state thou art dipped into claims and obtains my sympathy; but as I doubt not its pointing to some further height of glory, or being placed as a defence on that wherewith divine wisdom and mercy has already clothed thee, pardon me if I say, I rejoice in thy tribulation, as I have frequently done in my own. I heartily join thee in desiring that I may be preserved humble, and hope that He who knows best how to proportion the depths to the heights, for the salvation of his people, will administer baptisms effectual for that end. The secret strippings and fears which I pass through, are only known to him; they frequently breathe this language,—I have nothing to glory in but my infirmities, and the divine mercy.

C. P.

HENRY GURNEY* TO SAMUEL FOTHERGILL.

Norwich, 7th Mo., 9th, 1757.

Our worthy friends C. Payton and S. Hume are still here, with A. Farrington and John Bradford. Their company has been much to the satisfaction of Friends in general, and very greatly to mine, who have the pleasure of entertaining them. I hope they have had some reason not to repent their visit to this place. Our meetings have been very large; probably C. P may have given thee her senti-

* Henry Gurney died 4th Mo., 7th, 1777.

ments of them, and therefore I shall only say, her appearances therein have been like such as seek not their own honour, but the glory of Him who hath called them, and I wish (not without faith,) that they may have their effect to stir up the negligent to diligence, and encourage those who have begun in the heavenly race, to persevere without fainting to the end, where the prize of eternal life is to be obtained.

A. F. and his companion leave us this afternoon. The poor old man is sadly afflicted with pain in his head, and at times seems very low in his mind, lest he should thereby be rendered incapable of service. I accompanied him to two meetings this week, in both of which he bore powerful testimonies to Truth, I am persuaded to the edification of most present, in a manner much suited to their circumstances, and will not soon be forgotten. There is great need in this country of such skilful and laborious workmen, where, though there appears some greenness and life, the enemy is scattering his tares, and in many, yea, abundantly too many, the seed is choked, and in danger of being destroyed. How glad would some be to hear thou had drawings in thy mind to pay us a visit; but if that is not to be expected, yet let us be in thy remembrance, and when thou art favoured in the secret of thy heart to approach the throne of Divine Grace, intercede for our preservation, that we may hold fast the Truth, of which we are convinced, without wavering, and, if it be the will of Providence, by example, and as He may otherwise appoint, contribute to promote his glory.

HENRY GURNEY.

SAMUEL FOTHERGILL TO SAMUEL EMLEN.

Warrington, 7th Mo., 25th, 1757.

True friendship, like its synonymous virtue, charity, is not restricted to the general forms of correspondence, but, whenever its sacred warmth is felt, discovers

itself, though perhaps in weak productions. This, at present, is my apology to thee for writing.

I hope it is well with thee, though, if I judge right, in a situation rather painful than joyous: but I rejoice in thy tribulation, as it most certainly tends to produce experience to thyself, and a yet further establishment in that holy stability, which is the blessed fruit of suffering, when rightly digested.

Such are the times as to require the true sons of the immortal Father to enter into their chambers of mourning, and weep for themselves and Jerusalem's progeny; and even to adopt the prophet's wish, "O that my head were waters;" nevertheless, He, whose is the cause, the kingdom, the power, and the glory, is not unmindful of his distressed servants; nay, their sorrowful bemoanings are to him a very acceptable sacrifice; and a divine fragrance attends them, as a part of that sweet odour which ever arises to perfume his holy habitation. Let not, therefore, thy disconsolate situation, in weakness, and in great poverty at times, dismay thee; neither lose thy hold, in humble, depending patience, for that love which is symbolically set forth as a woman to her sucking child is towards thee, and as thou abides in its holy relish, and lives in obedience to its holy dictates, thy borders, though now scarcely visible, will be laid with fair stones; thy windows, or the faculties of thy spiritual understanding, with agates, well polished or squared, according to the rules of unerring rectitude; and all thy gates, through which the will passes into action, of transparent carbuncles; all fitly framed together, as a receptacle for Him, who is glorious throughout all his name. Thus would the Holy One build thee up to his praise; and if he be the architect, no matter whether we are a lodge in a garden of cucumbers, or built up in the similitude of a palace; for both are necessary, in the appendage of the King of kings.

Repine not, therefore, dear friend, at the wise allotment of the great Master to thee, in the economy of the Holy household; infinitely wise is he who hath assigned it, and

the future reward is proportioned rather to the fidelity of his servants, than to the sphere of their motion in dignity.

I sympathise with the afflicted from experience, yea from my present lot, which is cast by the fountain of Marah. I may, perhaps, be preparing for some future service, but am, at present, as I believe is requisite for me, stripped of all. Some glimmerings of the Master's countenance at times appear but in the general situation of my mind, I feel less than the least of all true disciples. May the name of my God be exalted, though I am abased in dust and ashes.

Farewell, dear Samuel, be vigilant and happy. Thine in truest affection,

S. F.

CATHERINE PAYTON TO SAMUEL FOTHERGILL.

Amsterdam, 8th Mo., 1st, 1757.

We arrived at Helvoetsluys on the 22d ultimo, and proceeded by way of Rotterdam to this city, where we found a few under the profession of Truth, some of whom, I hope and believe, are measurably in the possession thereof, although in some particulars not so strict as some Friends in England; by these we are gladly received, and also by some seeking people of other societies, especially amongst the Mennonists, who are a people greatly degenerated from that simplicity which in the beginning appeared amongst them. Yet there remains a remnant, who are near the kingdom of Christ, and who, I cannot help thinking, were there a solid body of Friends in this city, might be likely to settle with us. I find myself considerably straitened in conveying the mind of Truth to the people through an interpreter. John Vanderwerf acts in that capacity, he is the most suitable person we could meet with, having a pretty thorough understanding of the English and Dutch tongues, and being of a sober conversation, and not void of religious impressions. I believe he is very just in rendering the sense of what I say to the people, but for want of a greater depth

in experience, the virtue seems to me to be in part lost, and the openings of Truth are choked. But notwithstanding this discouraging circumstance, to which I may add my being frequently stripped of the sensible enjoyment of the best good, and made to sit in bondage, under the humbling sense of human infirmities, which creates fears respecting my future standing; yet have I never been suffered to doubt my coming here was in the direction of Infinite Wisdom, who can, if he pleases, make effectual to his glory, means which to us appear very weak and imperfect. I am convinced that those who go on such errands as these, must be divested of seeking great things to themselves, and endeavour to keep in the patience of Jesus, which, if I am favoured to do, I hope, at least, to return with the evidence of having done what I could. I am not without apprehensions that this country has suffered much for want of being visited by weighty ministers: and indeed I have often wondered that any part of the Lord's vineyard, wherein there are any plants of the true vine remaining, should be so much neglected; or that a country wherein liberty of conscience is allowed, and wherein some of the people are inquiring after truth, should have been no more visited of late years. Doubtless the difficulty I labour under has been a discouragement; but I cannot help thinking that had the visits of Friends been more frequent, that difficulty would have been less than it is.

CATHERINE PAYTON.

SAMUEL EMLEN TO SAMUEL FOTHERGILL.

Swansea, 8th Mo., 1st, 1757.

Thy acceptable letter furnished additional occasion of reverent thankfulness to thy God and Father, who, at times, brings to thy remembrance an object indeed unworthy the notice of his children, and, in great kindness, through them, at times, as well as by his own delectable presence,

lets me know his gracious willingness for my help is not wholly withdrawn, notwithstanding the repeated backslidings, and departure of heart, which have been my sorrowful experience, would, long ago, if his ways were like the ways of men, or his thoughts as the thoughts of the work of his hands, have caused a total withholding of benefits, and prevented any further offers of love, so often disregarded.

I was yesterday at their meetings here, in both of which, an entire silence, as to the outward, was kept; and oh that I could have been more sensible of a joint inward labour and travail of spirit, for that sustenance which rightly nourisheth the soul, and preserves it vigorous, quick, and lively before God; but alas! poverty, weakness, and want are such, as perhaps to bring so near death's door as to be scarcely sensible, sometimes, when good is stirring in meetings; though at other seasons, when quite alone, and separate from all outward company, the Lord of mercy, in melting goodness, graciously vouchsafes some touches of his love; and then doth my heart rejoice, and, with humble gladness, concludes it is good for me to be here. Be it in whatsoever place it may, to feel the renewings of heavenly favour is really more worthy my anxious seeking than all visible things, some of which have been very desirable in my esteem, and with great solicitude cared for, at the expense of neglecting the invaluably precious immortal part.

As the secrets of the Lord still continue to be with them that fear him, distance of place has not deprived thee of a sense of my condition, but the holy and all-knowing Intelligence, who hath heretofore communicated to thee a knowledge of the states of others, did, in mercy to me, again speak through thee unto me; and thy letters furnish some encouragement to endeavour after contentment in the divine allotment, and faithful patience in his dealings with me; though for some weeks past the general situation of my mind hath been one of great distress and pain. A solitary path, as to the outward, have I had to pass along, but my heart

craves the guidance and direction of that wisdom which is infinite, and that power all sufficient may attend. Under these feelings do I, at times, hope for stability and advancement in the too little frequented path of the tribulated followers of Jesus.

I am thankful for thy kind notice of me, and, so long as I retain my right senses, shall be glad of its continuance; and by seeing some testimonials of it, either in very few or many lines, just as thou findest thy mind qualified by that Power which hath often made thee an instrument of good to others, to his own glory, and to thy peace. That his arm may keep thee in hours of difficulty and deep distress, on account of those who are unmindful of their true and chief good, is my great desire.

SAMUEL EMLEN, JUN.

SAMUEL FOTHERGILL TO ISRAEL PEMBERTON.

Warrington, 8d Mo., 18th, 1757.

I am, through mercy, restored to a tolerable degree of health, though not so fully confirmed as I could wish; but I desire patiently to acquiesce with the allotment of Providence, with the consciousness, that I have spent my strength and constitution in the best of causes, and I leave the event to Him who is infinitely wise.

I remember every branch of thy family with a peculiar tenderness; and not seldom I visit you in spirit, with a portion of that warmth I found when present, and which is not lost nor extinguished by personal absence.

Worthy Thomas Brown, I hear, is removed to the full and everlasting fruition of that society amongst whom he happily conversed in his pilgrimage below, to abide with everlasting burnings in seraphic love, where he lighted his fire when he sacrificed before the congregation. Oh happy, desirable release from care and pain, to freedom and eternal certainty! The chilling winds of this world's care can no more obstruct his verdure and fragrancy, but, planted on the

banks of the river of life, his leaves and fruits will be ever produced, through all the duration of the everlasting year.

..... Excuse my incoherent letter, it is a copy of the present state of my mind, engaged in various and almost oppressive labour, yet at all times replenished with love to my friends, and amongst that number is very distinguishedly every branch of your family.

S. F.

SAMUEL FOTHERGILL TO JOHN CHURCHMAN.

Warrington, 9th Mo., 1757.

I salute thee and thine in true love. I have often felt it strong, and still perceive it is of that nature many waters cannot quench, nor can the distance of place impair it. And it is a most singular privilege the true born children enjoy in their mutual sense of, and access to, the table of good things, when the laws of matter and motion deprive them of personal intercourse. Oh that we may know the renewings of the Holy Ghost upon us, in such a manner as to qualify for a place in the Lord's house, and therein to abide, as sanctified vessels, empty or full, as his wisdom sees meet. My lot hath been often among the empty vessels, in which allotment I wish a wise resignation, to guard me against impatience or insensibility. I have had several letters from my friends on your side of the water, which give me an account of things amongst you. I hope the trials permitted to attend you will tend to the help of many, though I believe them very severe and pinching. The desolations on your frontiers are very distressing, but the difference in Friends' judgment, the disunion within the gates of our Zion, affords more cause of mourning. I am glad to hear mutual condescension prevails amongst you, that ancient signal of best fellowship.

I nearly sympathise with the living amongst you, in this time of deep probation. O, that you all may stand fast, and quit yourselves like men, for that testimony and faith once delivered, and now revived, to the saints. In this heavenly

brotherhood I feel myself in spirit present with you in your land; not as having left aught undone which duty required, but in the sweet participation of the hope, patience, and tribulation of the gospel and kingdom of Jesus our Lord. And if the Church go into the wilderness, her place is prepared of God, whose eye looks towards, and his arm sustains, every part of his extensive family, both in heaven and earth. The mourning of his heritage is as audible to his ear, as the hosannas of the fixed inhabitants of his holy mountain.

For our part, we seem (I mean the Society) to live in great union, but I fear the unity of the one ever blessed Spirit is not the source, but rather an agreement to let things go as they may or will, without much care about them; and if any are zealous for the testimony, rather to single them out as turners of the world upside down, and troublers of the Church's quiet.

For my own part, I am very much like a disbanded soldier, or, I hope, more of an invalid, yet in some little pay, and commanded to do duty in a particular spot of ground; and let my Master's good pleasure be done, and let him send by whom he will, if I may but know my name is upon his roll, it is enough for me. We have lately had the company of a great stranger; my brother John spent a few weeks at Scarborough, and returned this way to London: his company was acceptable as a brother and as a friend. I hope it may contribute to his health, and the relaxation of his mind from a cumber, in which it is very difficult for the plant of renown to flourish.

I feel that I am exceedingly near you at this time in my spirit. I think your Yearly Meeting at Philadelphia begins this day; may the God and Father of sure mercies preside; and as, in the allotment of his wisdom, he hath seen meet to prove you deeply, may wisdom and knowledge be the stability of your times. The establishment of a meeting for sufferings was by many amongst you little thought of, as you sat under your own vine and fig-tree; many of you

have rejoiced in the flowings of worldly abundance, and not sung to the springing well of God's salvation, and it is consistent with his righteousness to vary his voice, and teach them, by the things they suffer, what is due to his arm, and the weakness of our own.

S. F.

THOMAS GREER* TO SAMUEL FOTHERGILL.

Dungannon, 9th Mo., 9th, 1757.

I have often thought of thee of late, and, I think, always attended with strong desires that thou might be sent to visit us in this nation, (which may truly be said to languish as to the life of religion,) but am afraid to expect such a thing suddenly, when I consider the weight that lies on thy shoulders in your own land, a painful sense of which I have more than once felt, and, in my small measure, have sympathised with thee and some others therein; indeed, if I have felt right, the numbers of those who are rightly baptized into the state of the Church are few with you, (as well as here,) considering the number of professors; yea, and of those who lay claim to something of sacred embassy to the people. But, alas, many of them are too superficial to feel the states, and much less capable effectually to prescribe for the recovery from those things which weaken and afflict the body. It is indeed a cause of sorrow to behold the leanness and dryness that has overtaken many; and when a comparison is made between the present state of the Church, and that healthful, active, green, fruit-bearing condition, which dignified our worthy predecessors, at, and, after the breaking forth of truth amongst them, the declension from the life of religion, simplicity of the gospel, and nobility of mind, is very apparent. The making of such a comparison doth often affect my heart

* Thomas Greer died in 1803, a minister upwards of fifty years.

with pain, and strong are my desires that the few faithful, to whom it hath been given to see into the depths of Satan, may yet wax more mighty, in the wisdom and power of the Highest.

Dear Samuel, I am afraid to enlarge, not only as considering to whom I am writing, but also that it may not be lawful at all times to speak or write what we see or feel; but having often, as at present, felt the free circulation of that unity of spirit which the Father of lights hath vouchsafed to give to his children, as a bond of holy fellowship,—by which, though dispersed in different lands, we are bound in one bundle of love, and, notwithstanding far absent in body, yet present in spirit, being as epistles in each other's hearts,—I thought I would venture to give thee these few lines.

THOMAS GREER.

CATHERINE PAYTON TO SAMUEL FOTHERGILL.

Kelvedon, 9th Mo., 10th, 1757.

I should some days ago have made thee a sharer of the satisfaction I felt on my return to my native land, resulting both from a sense of having been absent therefrom in the wise appointment of Heaven, and the gracious, supporting, preserving hand of the Most High having been with me, for which my soul bows in thankfulness, and, I hope I may say, all within me worships His holy name, with desires to be devoted to his service through the residue of my life; but that this dispensation of life and peace was very quickly succeeded by its contrary, wherein I could not determine to address thee, rather choosing to commit the keeping of my soul to God, than to my fellow-servants; He no doubt, in the wise appointment of his providence, permits and appoints these alternations of light and darkness, as preservatives to his people.

I am now, through mercy, a little relieved, and I hope settled in my former service of ministering principally to the members of our own Society, which, being very different to

that wherein I had been engaged on the other side of the water, it is no wonder that I must be immediately stripped of the clothes I then wore, and be clothed with a new suit, which I was ready to think, when first put on, were the plainest I ever wore, yet I hope suitable to the occasion and time wherein I am appointed to serve in the Lord's house, which appears to me to be a time wherein the people are not to be delighted with eloquent oratory, but instructed by plain, simple truths, suited to their states, in which ministration I ardently desire we may both grow. Doubtless I wanted to be washed, as well as to change my garments, having been long amongst men of unsanctified spirits, although perhaps not such as are looked upon by the world as the worst sort; but I have found by experience that it is exceedingly difficult to converse much with those whose desires are not subject to the yoke of Christ, without contracting a tincture of that infectious lightness which appears in the whole course of their conduct.

We were eight days wind-bound at Helvoetsluys, during which time we were in company with several who came in the same packet to England, and, but that I had some hope that it might some time be rendered serviceable to some of them, would have rendered our stay much more disagreeable. I know not but this little trial at the close of our journey might be profitable for us all, as it might further instruct us in the necessary lesson of patience, wherein I found I had need to be better learned.

My dear companion, Sophia Hume, left me this afternoon, being gone to London.

CATHERINE PAYTON.

JAMES PEMBERTON TO SAMUEL FOTHERGILL.

Philadelphia, 9th Mo., 15th, 1757.

..... Public affairs on this Continent are remarkable for the confusion which attends them. None of the attempts in a military way have answered the expectations

of the people, but, on the contrary, every thing they have yet prepared to do hath contributed to strengthen the French. I do not incline to be particular, further than to remark, that in proportion to the increase of these tumults, so, in some measure, advance the trials and probations of our poor Society. And, amidst all the gloomy prospects, I am at times led to conclude none occasions more sorrowful reflections, than the present state of the Church, many of whose members, by a long enjoyment of ease and tranquillity, have become too insensible of the dignity of our calling, and in this day of trial start aside; which affords occasion to look back, and consider the close engagements and labours of the Lord's servants, who have been sent amongst us, to warn, and caution, and proclaim the necessity of being roused from the lethargy which hath prevailed, in order to prepare for such a time of trial as hath overtaken us; and happy would it have been, if more regard had been paid to such messages. The testimony of the Prince of Peace would be less violated than hath been too visibly the case lately, by evasions and temporising, of which there have been painful instances on a late occasion in the Jerseys, where the day of trial hath been more closely manifested than at any time during the late agitations; the unfaithfulness of some hath contributed to the burdens of the few who were concerned to stand their ground.

Amidst the present calamitous circumstances, it affords cause of thankfulness that the extendings of divine regard are so signally manifested towards us, by the continuance of the messengers of the Gospel, sent to labour amongst us; we have now six European Friends in these parts, the company of all of whom we expect at our approaching Yearly Meeting. John Hunt hath spent most part of the summer in this province, where his ministry, and other Christian endeavours, have been attended with evidences of divine favour.

Our Meeting for Sufferings hath met pretty diligently since its establishment, and a variety of occurrences have

presented; in the transaction whereof I hope nothing hath been done to the disadvantage of the cause of Truth.

I cannot but acknowledge how much I am obliged to thee for thy kind letter, which I shall endeavour duly to regard. It gives me some satisfaction to be so far noticed by the Lord's servants, and I am frequently desirous of so conducting as to be preserved at least from injuring the testimony, or of administering uneasiness to them.

I am, with much regard and affection,

Thy loving Friend,

JAMES PEMBERTON.

SAMUEL EMLEN TO SAMUEL FOTHERGILL.

Bristol, 9th Mo., 25th, 1757.

Thy affectionate lines I esteem an additional confirmation of the continuance of that friendship, wherein, so long as I am divinely assisted to be stedfast in the pursuit of true peace, I shall always have cause to rejoice. Sure I am, that notwithstanding the ties of nature in external affinity are strong, there seems to me to be in the Truth connexions much more firm, by which the really living in the body, whereof Christ Jesus is the holy head, are united one to another. As we are humbly and reverently engaged to keep in this unity, no greater joy will be experienced by any one of us than a confirmed sense of the increasing strength in ourselves and fellow-members, and the advancement of each individual in divine favour.

Thy remark, that "to move in the line of divine appointment, is our strength and safety," is, I doubt not, the language of well-grounded experience, and I trust will be at times profitably suggested to me when doubts and wavering surround my weak mind.

The Western Yearly Meeting, held at Milverton, was, in several of its sittings, greatly overshadowed with the life-giving presence and power of the Most High, to his own

glory, and the comfort of many, who I believe have returned to their own habitations with peace and gladness. Isaac Sharples, Edmund Peckover, Samuel Hopwood, John Fry, William Cookworthy, and six or eight other ministers were there; the service of the meeting was pretty much on the first two; there was a little company met early on the first day morning preceding the meeting, and six or seven elders were desired to have the oversight of the ministry, and to caution privately where occasion might offer; I believe the meeting was upon the whole satisfactory, both to those of our Society and others. The people will be glad of future opportunities of this kind.

..... Be assured I am not insensible of my own condition, and of the need I have to be watched over as a child, and I think greater poverty and weakness seem to be my daily experience; that this dispensation may be patiently (not with supineness and indolence) acquiesced in, that the will of the Highest may be thoroughly done, in and by me, is my earnest desire. I have been often brought to more than willingness to be what the Lord would have me to be, but under the operation of his hand there is need of patience, which, if he graciously furnish, it will be sufficient.

SAMUEL EMLEN, JUN.

ANTHONY BENEZET* TO SAMUEL FOTHERGILL.

Philadelphia, 10th Mo., 1st, 1757.

Nothing but the deepest sense of inward poverty could have so long prevented my writing to thee, my dear

* Of this virtuous, humble man, so well known for his philanthropy, and as an early and strenuous opposer of the Slave-trade, little need be said here. He was born at St. Quintin, in France, in 1713. He was of a respectable family; his father, a wealthy man, was a Protestant, and, along with many others, was obliged, by the persecutions which followed the revocation of the Edict of Nantes, to seek a shelter in a foreign land; he accordingly removed

and near friend. But thus it hath been, that I have not dared to meddle with religious things; when I *have* done it, especially in writing, it has been with rebuke, and now I am at a loss what to add. That my love is as entire to thee as so low a creature is capable of, is fixed and certain. But what shall I say? O my leanness, my leanness—it is beyond expression, and so sensibly felt by me, that I dare not as it were extend any farther, lest I should defile God's jewels. Though a beggar may have a prospect of the order and beauty of God's house, and can even at a distance see, and apprehend he can distinguish the furniture of it, yet shall he presume, while clothed in rags, to enter therein? Will he not defile the same, and be the greater object of scorn, instead of pity? Perhaps a time may come when a washing and pulling off the filthy rags of nature may be known, and a better clothing experienced.

Thus far I have written, and that not without a rebuke, but could not longer delay expressing my sincere love to thee, dear friend. Why is it so with me?—if thou hast any comfort or counsel to communicate, do it I beseech thee. May the God of all consolation be with thee.

From thy afflicted friend,

ANTHONY BENEZET.

with his family to London, and afterwards to Philadelphia. His son Anthony joined the Society of Friends, about the fourteenth year of his age, and for the greater part of his life pursued the useful occupation of a schoolmaster. A competent judge has pronounced him "one of the most zealous, vigilant, and active "advocates which the cause of the oppressed Africans ever had."

After a life spent in endeavouring to serve God, and eminently devoted to the service of his fellow-creatures, he died, aged 71 years, on the 3rd of 5th Month, 1784.

At his interment the greatest concourse of persons, of all ranks and professions, was present, that had ever been witnessed on such an occasion in Philadelphia. Several hundred black people attended, to testify their regard for this friend of their oppressed race, and of mankind at large.

ABRAHAM FARRINGTON TO SAMUEL AND SUSANNA FOTHERGILL.

York, 10th Mo., 1st, 1757.

This may just inform you that I yet live, although my suffering at times is considerable, both in head and heart. Indeed, such is the state of the Church in general, that I think I am called to suffer with it, both in body and mind—the whole head is sick, and the whole heart faint. The mystery as well as the misery is, that so few lay it to heart, or seek relief. To have the earth cleave under us, or the sea overflowing us, would cause great lamentation and outcry; yet to see the world, earth, and sea swallowing up almost whole counties, in a religious sense, and we at ease, and thinking all is well, is surprising.

Thy letters were to my comfort—as a glass, wherein we sometimes see one another—so excellent is this kind of correspondence to distant friends; sometimes like apples of gold in pictures of silver—pictures set up in our best room, *i. e.* the heart—or as nails in a sure place—or as goads, to prick one another forward, or to keep back; for poor oxen, old oxen, with a load, go heavily and dully up hill, and sometimes run too fast down. These epistles renew the epistles formerly written in our hearts; such have been thy kind letters, with divers others from worthy friends. I received one from John Pemberton, and one from John Churchman, who says, "We are now going to an Indian "treaty, to be held at East-town, in Bucks county, though "we have been repeatedly informed by the governor that it "was his desire we should not attend, as we had done at "some times heretofore, from an intimation which he had "received from the Proprietary, that it was offensive to the "Ministry in England. Our sense of duty in this affair, at "this critical conjuncture, is too deeply impressed to be "rubbed out by repulses, or disdainful flouts, arising from "misconstructions of our intentions, which are pretty libe-

"rally bestowed on us at present; but our proceedings, "manifesting the sincerity of our intentions, when they "come to appear in public view, may set things in another "light."

Thus we see how that which lets will let, until it is taken out of the way; but, surely, if Friends keep their places in the Truth, there is no sword formed against it which will prosper, and every tongue rising against its judgment, will be condemned. And I am persuaded that stillness and patience, when we have done our duty honestly, are safest to abide in; and it will be seen that the Lord will make a way for his Truth and people, and their enemies will fall.

I came almost directly from the Northern dales to this place.

Let us not forget the rock, nor the hole of the pit from whence we were dug; it is a rugged place to get to and from,—I left it too soon. If I should have my age renewed, and wings as an eagle, or as a giant refreshed with wine from the True Vine; or, in thy language, warmed with fire from above; or, if my Master would give the signal, and array me with his own livery, I would venture his pay. This, with dear love, from your poor old friend,

ABRAHAM FARRINGTON.

SAMUEL FOTHERGILL TO HIS SISTER.

Warrington, 10th Mo., 3rd, 1757.

I am poor, very poor: I have a fund of affection and tenderness, but even that is at times almost inaccessible, and then how can I bring it forth? I may claim thy affectionate sympathy, and perhaps, if at any painful hour the like may attend thee, it may suggest relief, in that thou art not alone. The alternations of light and darkness are necessarily appointed; in the first creation of this world, night intervened betwixt the days; if so, in the days of purity and innocence, what may not be expected, when transgression and offences have brought an interruption of order and har-

mony? Nay, if the Almighty Former have renewed into newness of nature, the day and the night remain in divine wisdom, in the necessary variety of the new creation, that each may shew forth their wonders, and speak his praise who ordained them. Thus, beloved sister, friend, and fellow-traveller towards the mountain where the Lord rests, having finished his work to perfection, we may learn to rejoice in tribulation, sustained by a lively hope that neither heights, nor depths, things past, present, nor to come, shall separate us from that love which is stronger than death, though the trials thereof may be manifold.

..... I am relievingly sensible of best help and strength renewed to act and live to my own peace, and the advantage of others; as a person, embarrassed in a dark wilderness, without a path or light, beholds with joy the return of day, and the prospect of the dwellings of men, so hath my exercised spirit, after a painful, yet profitable baptism, again beheld His face in the Light, and found myself amongst his shepherds' tents, may the gain and glory be ascribed where it is ever due.

I am, in the bonds of sincerest affection,

Thy loving Brother,

S. F.

MARY PEMBERTON TO SUSANNA FOTHERGILL.

Philadelphia, 10th Mo., 13th, 1757.

I am at times mercifully favoured with a degree of that united love, which in its divine nature and efficacy cements the hearts of its true votaries, and makes them dear to each other, though personally unacquainted; it is in this sort that thou, my friend, hast been often brought to my mind, as well as a near remembrance of the deep travail and unwearied labour of thy dear husband in the glorious work of the Gospel, in which my spirit hath frequently been greatly refreshed under a variety of exercises and close baptisms,

and doubt not but many besides myself do both now, and will hereafter, reap the advantage of excellent fruits produced by his ministry, as well as that of divers others of our valuable friends, eminently gifted and qualified, and sent to us in an acceptable time, which to me seems an evident demonstration of Heavenly regard, and that the everlasting Arm of Sufficiency is still stretched forth to gather a people, whose progenitors were not only blessed with the dew of heaven, but also with the fatness of the earth; outward peace and tranquillity filled their borders, and the sound of war they were strangers to; but, alas! the scene is greatly changed, and I believe many of the offspring of those worthies, who are entered into their heavenly mansions, have too lightly esteemed their father's God, and the Rock of their salvation; nevertheless, there are yet a number whose trust and confidence is in him alone, and these at times are favoured with the spirit of intercession, that the descendants of his people may not be cast off, but that he may be graciously pleased yet to make choice of them, though it may be in the furnace of affliction.

. This is designed by our valuable friend Thomas Gawthorp, whose visit has been very acceptable and serviceable, I believe in general, in a particular manner so to myself, having his company in the house in a time when nearly tried; my only daughter being visited with a dangerous illness, which reduced her so low, that for many days I despaired of her recovery, and she herself did not expect it; though she had been a hopeful child, it was to her a season of deep probation, and a winnowing time, in which the Lord was pleased to manifest to her the emptiness of every temporal enjoyment without that of his divine presence, for which she was in great distress; and as it hath pleased him to raise her, even from the brink of the grave, I hope, and earnestly desire, it may prove a lasting, profitable visitation to her. She, with the rest of our children, retain an affectionate remembrance of thy dear husband, and entertain, at times, a pleasing prospect of once more seeing

him in Philadelphia, at which many beside them would rejoice.

MARY PEMBERTON.

JOHN CHURCHMAN TO SAMUEL FOTHERGILL.

East Nottingham, 10th Mo., 15th, 1757.

..... I think that this Yearly Meeting, during the time of our sitting on the affairs of the Society, was as much favoured as any meeting I was ever in; which is, indeed, great cause of solemn thankfulness. We had the company of many of our youth, who sat with a reverent attention, and some spoke to the business to my admiration; so that, notwithstanding all our troubles, which are many, I dare not yet conclude that the Lord intends to destroy us, but rather to instruct by a rod of correction.

Dear Samuel, as to myself, I dare not say much, being never more sensible that of myself I am weakness altogether. I have known few times of greater purgation than of late, which has made way for a greater degree of purity for a time, and the text says,—The pure in heart shall see God; and, indeed, it is only in a state of purity that the Lord reveals his secrets, and opens those things which to the world and its spirit have been kept secret from the foundation of the world.

..... In many places there is a young generation coming up, who will take the burthen willingly upon them, not of constraint but of a ready mind, and the work will prosper in their hands, though at present they may be reproached by such Sauls, who, at times, know the anointing is upon the young, and the Spirit is in *them*, though departed from themselves, because of disobedience: and who more jealous and spiteful than such at times are?

JOHN CHURCHMAN.

ANTHONY BENEZET TO SAMUEL FOTHERGILL.

Philadelphia, 10th Mo., 17th, 1757.

I herewith send thee a new edition of John Everard's writings; a book, on the reading of which, often, light and a degree of life have been communicated. Doubtless thou art not unacquainted with it; but, as it is scarce to be met with amongst you, I thought it might not be unacceptable to thee or thy neighbours. However, it is the best token I am at present capable of sending thee of my remembrance and love; which is as sincere and entire as my poor weak heart is capable of. May the Almighty be thy guide and strength! Painful in many, very many respects is our situation, particularly mine, under an uncommon sense of poverty and desertion. O, the weakness, the instability, the self, the remains of a subtle pride that hangs about human nature, even of those that are esteemed good and wise in the main. How liable to change, waver, and run from one extreme to the other. Well, I hope I am cured from any more dependence and expectation from man. May I steadily seek comfort and establishment in God alone, by retirement, silence, and prayer!

I have often desired to write to thee at large, concerning the present situation of our affairs, but have been let hitherto for want of a sufficient freedom thereto. Perhaps it is best it should be so. I may with pleasure say, that there continues to be a great shaking amongst our dry bones; the hearts of many amongst us, especially the youth, are touched with love and zeal for God; may they abide the trial better than I have done, and escape the many snares which the enemy seems to strengthen himself to lay in their way. The world and the flesh allure on the one hand, and when that is in measure overcome, another dangerous snare presents, from a kind of enthusiastic spirit, which I apprehend very much prevails, and often, too often, presents itself amongst

the sons of God, even in otherwise honest-hearted ones. A mixed fire, in a great measure proceeding from the passions of the creature, being warmed and raised by that which has the appearance of zeal, and even in some, I have feared, from the melody of their own voice, which makes the creature imagine it is as on the mount, when its fruits, its spirit, and its brethren's religious sense declare it is not. And this spirit, not being sufficiently learned by that meekness, diffidence, and doubt which accompanies the true gospel, is impatient of contradiction, and very apt to smite at the honest fellow servant, when put on re-examining its attainment, prospect, and foundation. From these two extremes, joined to my own great poverty, arise pain, and often deep anxiety. I need not desire thee to excuse my irregularity and freedom. I know thy sympathising heart can bear with the poor and weak. Only I would desire that, as often as thou finds freedom, thou wouldest let me hear from thee.

I salute thee, dear friend, and thy wife, and in the nearest and dearest manner bid thee farewell.

ANTHONY BENEZET.

CATHERINE PAYTON TO SAMUEL FOTHERGILL.

Dudley, 11th Mo., 11th, 1757.

..... Our Quarterly Meeting is to be held at Worcester; I should be truly glad of thy company, where perhaps it might be singularly serviceable, as nothing has been done in my absence, in America, towards the proper settlement of a meeting of ministers and elders, and it is hard for me to act single handed in such weighty affairs.

..... I am convinced that the bond of our friendship is purity, and a joint concern for the honour of God and for the good of mankind; and I have long thought, if we are mutually favoured to keep our places in the Church militant, some singular good will accrue from it. It is the

earnest, stedfast prayer of my soul, that the purposes of Him who has graciously called us into his vineyard, in the morning of our day, may be fulfilled, by our steady advancement from stage to stage in our sacred employment, and acting in every station and relation appointed to us in life, to the honour of Him that has called us to glory and to virtue.

I can say truly, that for a series of years I have had nothing so much in view as the filling up that measure of righteousness whereunto I am called; and if, in looking forward in life, I have been suffered to take in any prospect, which in the apprehension of some might savour of creaturely gratification, it has been in the simplicity of my heart, from its appearing with the face of rectitude, at the same time standing open to the immediate convictions of Truth, or the intermediate assistance of its servants in the suppression of delusion; and if I am at last suffered to fall, it is with an anxious desire to stand, let the consequence, with regard to the body or things appertaining to this life, be what it may. To give up the world, even at the divine command, and in exchange for an infinitely better inheritance, to a mind that is centered therein appears much, but to one that can reap no satisfaction from any temporal good, but as it is received and used as the gift of God, it is a small matter; and as to partake of it affords to the one a delusive pleasure, so to the other pain and anxious care, which is only rendered easy or tolerable by a sense of being engaged therein, in and by the direction of Heaven: so true do we find by experience that assertion of our Lord, "In the world ye shall have trouble, but in me peace." My mind, dear friend, has been very humblingly exercised for some days past, which may, perhaps, have fixed these thoughts rather deeper than usual.

In my late turn amongst you, I may say, with the Apostle, I was with you in weakness, in fear, and in much trembling of soul, and was more likely to conclude that I had lost, than gained, strength and wisdom, in the exercise of the gift I am intrusted with; which humbling dispensation I know

was profitable, at the close of a journey, wherein I had been sometimes remarkably favoured.

CATHERINE PAYTON.

In the 11th Month, 1757, Samuel Fothergill had a certificate from the Monthly Meeting, to visit the meetings of Friends in the city of London: no account of this visit remains, but some allusion is made to it in the following letter.

LYDIA LANCASTER TO SAMUEL FOTHERGILL.

Lancaster, 12th Mo., 4th, 1757.

Thy lines were very acceptable to me indeed, joining so much in one with the concern of my own mind, in which I was ready to think I had been almost, if not altogether alone; and notwithstanding the weight we have laboured under, from the sorrowful apprehension and gloomy views we have had; from all which we have been deeply bowed in supplication, with the cry of—"Oh, Lord, spare thy people," and yet, still resigning all to an all-seeing, all-wise Providence, who only knows the turning of every heart, and the humiliation of every soul, and can divert his judgments as he will: in whose will and holy counsel may we ever stand fast! for I believe that what he suffers and brings to pass, in this nation, will turn out to his own praise and honour, and to the glory and enlargement of his Church. I was truly glad on reading of thy visit to London. My spirit said "Amen" to it, yea and prayer filled my soul to Him that hath all wisdom and power, that he might not only put thee forth, but also clearly give thee to see thy way, place, and service, in every meeting, preserving thee still within the bounds of thy commission, rather within than over, for a shortness is easier to mend than an overplus, while sometimes the fervour of our spirits is ready (without steady care and watching) to take a flight, to the detriment of the whole: thou wilt bear with me, as an old friend, who has in measure learned to know the depths of Satan,

and also some degree of the majesty of godliness. My love to thee runs parallel to that of my own soul. May the rock of Israel's strength, safety, and refreshment be daily revealed, for thee to lean upon; that in body and soul, which are his, thou may be supported to finish thy service abroad, and to return with a weighty sheaf of peace, is the sincere desire of my soul.

It is not without difficulty that I write, having for two months past been more troubled with my old complaint, the asthma, than ever before; though I manage to get to meetings mostly, yet it is with much hardship, for my breathing is so obstructed, that I can speak but a few words together.

..... Farewell, my friend and brother in the nearest kindred.

LYDIA LANCASTER.

SAMUEL FOTHERGILL TO TABITHA ECROYD.

Warrington, 2nd Mo., 12th, 1758.

So strong and engaging is that precious unity, which is the bond and cement of the family in heaven and earth, as often to bring each other into fresh remembrance; the connexion is stronger than nature suggests; and in a fresh spring thereof, my mind this evening was a little warmed towards thee; though, indeed, such is my present poverty and leanness as to furnish little worth thy notice, unless it may be agreeable to know that I feel a relation to thee in the tribulation of the gospel of Jesus; in which tribulation I can at times rejoice: so it behoves the gospel minister to follow his Captain and Lord, who was made perfect in the feelings of humanity, and, if possible, added glory to his divinity, by suffering and crucifixion.

My house hath not been so ordered with God, but that I have administered too frequent occasion for anxiety and sorrow; I hope I have learned from the things I have suffered to be more vigilant for the future, and endeavour evermore to keep the holy fire alive and burning, to dress

the daily sacrifice; for when that once ceases, abomination will stand in that place, which ought to be a receptacle for the Lord of purity and perfection.

I write it with a deeply feeling heart; I have nothing to glory in but in the Lord, and in his showing mercy and loving kindness; my goings in his service and sanctuary are imperfect; weakness and imbecility in his work at times cover me with confusion, and, in times of greatest help and blessed owning, I can say righteousness belongs to him, who only is holy, but unto me blushing and confusion of face.

It is a great and glorious thing to possess our vessels in sanctification and honour, meet for the reception of the oil of consolation; and to have our garments so unspotted from the dust, as to bear an invariable, uniform resemblance of that attire, which is a garment of praise throughout the extensive regions of our Lord and Master's empire.

I write this undesignedly, and without as much doubt of thee as of myself. O may we wait in the court of the temple the appointed time, for our admission into that which is within the veil, and improve to profit every revolution of the Lord's seasons, whether they are the singing of birds, the joyful chorus of souls raised at times above the clogs of mortality, or, with Immaculate Purity, and the Heir of Glory, breathe out, Eloi, lama sabachthani.

Few, very few, there are who are baptized into this cloud; there are many instructors, even amongst us, who had need to be afresh instructed in the oracles of religion; a superficial ministry in some places hath prevailed, and in others, imperfect births and deformed productions have proclaimed, in the ears of the intelligent, their remoteness from the Lord of order. If ministers are not baptized into the cloud (which, though dark and heavy, has in it the divine rain), they cannot minister of its dew to others. Men, yea corrupt men, may hold their persons and gifts in admiration, and speak well of them, but praise of the uninitiated is a wound to the soul of the true servants, who seek their Master's

praise, and not their own. Where the Lord hath dignified his servants, and made them angels indeed, they have been lusted after with disguised impurity, as the angels sent to Sodom were. It remains therefore for us, dear friend, to watch unto prayer, that we may stand in the trying day, and be enabled to fill up our places with dignity and usefulness, and close our race with peace.

I may just add, no time of my pilgrimage hath elapsed wherein I have found greater necessity to walk in daily reverence for my own keeping, and, for the discharge of the portion of labour allotted me in the vineyard, fervently to petition, Lord, give me wisdom, for I am but a child. He who allots our stations in his service, points them also out to his servants in the visible Church. There is great need to ask counsel of our Counsellor, in the various events attending these mortal vessels, and especially in momentous affairs, where much of the well-being of life, and that in the highest sense, is concerned. There never was any offer made to thee (at least that I heard of), which carried so much probability of being in divine direction, as this now under thy consideration: the superiority of outward enjoyments which he possesses, preferably to the other offers, by no means decides with me: I believe there is a similarity of mind, and an engagement, in his measure, for the good cause, which propose an union and fellowship, all the riches of the world can never produce, but have often tended to destroy. As a member of this county, I regret thy removal from us; as a member of the Church militant, I approve the placing a candle in a room where it seems much wanted: I believe, as thou waits in singleness of heart for wisdom and counsel, it will be duly administered.

Farewell, dear friend; let us be mindful of our fathers' God; he remains to be ours; and generation tells to generation his acts, and worships his everlasting arm.

I am, in the unmixed fellowship of gospel love, thy friend and brother in Jesus,

S. F.

ANN FOTHERGILL TO HER BROTHER SAMUEL.

London, 3d Mo., 8th, 1758.

I sate down to write to thee with a degree of ease and serenity which promised some satisfaction; but this was soon interrupted by a dry frame of mind, that has indeed faded and dissipated every pleasing, comfortable sensation. ..... I find no other way to a degree of stability and happiness, but to study to be quiet, and mind my own business; this I think includes acquiescence and resignation to every allotted dispensation; a steady adherence to this, through the assistance of Providence, may become more and more as a shelter and place of defence, against the violent assaults of many distressing and distracting cares and circumstances that daily present to busy and embondage the mind, the part to be rendered happy or miserable, and we apprized of it, and left to choose; and, though the conflict may be great, a promise of being made overcomers, if we faint not,—the remembrance of which sometimes revives with a little hope and fresh vigour, when we are ready to sink.

..... Thy remarks on worthy Abraham Farrington* are affecting and just; but to reflect on the brightness of the setting sun, spreads over the mind, on his account, rather a pleasing sympathy with him in his happy change, than any painful regret, but for the loss we have sustained.

A. F.

* This worthy friend had finished his earthly course, a short time before this was written, at the house of Thomas Jackson, in London, who thus writes to Samuel Fothergill:—"All care, both by advice and nursing, was taken of our dear friend Abraham Farrington, ... as he lived, so he died, in great innocency and quietude, and, no doubt, is gone to rest with the blessed."—T. J.

SAMUEL FOTHERGILL TO MARY PEMBERTON.

Warrington, 3rd Mo., 9th, 1758.

Some person told me, before I left your country, that I should love your Friends better when I got home than I did when present with you; and I have found more in the remark than I at that time attended to. My spirit often has fled, on the wings of love and sympathy, to a region where it hath heretofore been warmed with an ardour no sublunary enjoyment could ever inspire. In which times I run from house to house, from one brother and sister to another; as usual, I seem to enter with an inquiry (the result of affection, not of formality) after their health, and depart with a most sincere farewell. In this view thou art familiar with me, and the frequent companion of my mind, distinguished from most in your land, with solicitude for thy health and establishment, through the many inclement seasons, as well as more flattering events, which in the course of thy pilgrimage fall to thy lot.

He in whose hands the winds are held, both the southern gale and the northern blast, hath caused the former to blow upon thee in the sight of the many; and the northern gale of pinching and trial hath also blown upon thee, and demanded the sympathy of the few, who, versed in the alternate revolutions of the Lord's year, praise him for summer's heat and winter's storms; for the stormy wind, fulfilling his word, was called upon, as well as the rolling stars of light, to declare his praise.

I have known times of sitting by the waters of Babylon, and weeping when I remembered Zion; but when I have looked into the holy sanctuary, I have seen afflictions and sorrow are more the result of our own conduct than the divine intention. If we fully follow him in all his leadings, the Lord's way would, to many of us, be a plainer path than we find it. Great is the advantage of faithful obedience; it sweetens every cup, and speaks peace to the soul.

Unmixed sincerity towards God is an excellent sweetener of all the cups we drink of from the fountain of Marah; but where the secret consciousness of want of true resignation and humble following on preys upon the mind, such cannot fly with boldness to the altars of God, where even the swallows have a place allotted. May best wisdom and fortitude be the clothing of thy mind, and peace, and the answer of "Well done," be thy portion for ever.

I sat down to tell thee that I remembered thee; my pen hath run on in a manner I did not expect, perhaps in an improper one. However, this I know, love, stronger than death, seasons my spirit, in which I affectionately salute thee and all thy children; I love them nearly, and the Lord loves them, and would make them his in an everlasting covenant. O, that their hearts might but enough prize the blessed visitations of his mercy, and by an early choice of the paths of wisdom and truth, fill up their duty to their parents, their God, and his people, in this their day, that the diadem of peace might be with them for ever.

S. F.

SAMUEL FOTHERGILL TO MARY YARNALL.

Warrington, 3rd Mo., 9th, 1758.

I have not forgotten the relief which I at times met with when in your country, by Friends mitigating the inevitable pain of absence, by giving my wife some account of me, when I might be prevented doing it by such engagements as necessarily attended a sincere endeavour to discharge my duty in the service of our ever worthy Lord and Master. Experience hath taught me sympathy, and the very sincere regard I have for thy dear husband, thyself, and the children, demands a testimony of it on the present occasion. I was, by a slight indisposition, prevented accompanying him to a Quarterly Meeting in Cheshire, to which he set out this morning, accompanied by my wife and Samuel Emlen, and we expect him here again in a few days.

He is bravely in health, and inwardly and outwardly well, being preserved in that happy stability which is in the middle of the path of true judgment. His service is truly acceptable to the living; and, by the haste he is allowed by his wise and gracious Master to make, may be expected to be clear sooner than many others that have come here from your land. The tender connexions of nature, confirmed by the yet stronger cement of divine love, which establish your union, will doubtless often suggest a secret, anxious wish for his return to his beloved relatives; but whilst natural affection prompts to wish his return home, may a suitable deference ever be paid to that direction which is wise, and in whose sacred allotment the joyous events of human life are sanctified, and the adverse rendered sweet. I early felt with and for thee, when he was suffered to fall into the hands of unreasonable men;* but He whom thy dear husband served set bounds to their wrath, and vouchsafed a speedy deliverance. And why may we not suppose the Lord of the harvest perfectly wise, in now and then lighting a candle in those lands where darkness prevails? It is, doubtless, consistent with his sovereignty and goodness, who would bless the utmost borders of his ample empire, and make the place of his feet glorious. He who cares for the sparrow, and hath numbered the hairs of our heads, mercifully presides among his people, divides the spoil to those who, in his strength, go out to war, and allots a share to those who stay at home, in their duty filling up their places. I am persuaded, beyond a doubt, that the merciful Father cares for what we leave behind us, blesses often with prosperity, and always with patience, as we look towards Him. If outward affairs are not beneath his providential notice, how much more those to whom we stand in a nearer relation,—those pledges of mutual love. The example of tender parents may be in measure vacated, yet the defi-

* Mordecai Yarnall, whilst on his passage from America to Europe, was captured by the French, but was soon released.

ciency is made up by the interposition of the ever-present and all-sufficient Father. I remember, and at this time it is fresh with me, that in my honourable father's absence (he being in your land,) the humbling, converting Hand effectually prevailed with me, to embrace the day of his visitation. And my heart is anxious that you, the beloved offspring of the Lord's servant, may be enriched with the same blessing, and that you may give up your names to be inserted in the roll of the Lord's servants, which is the Lamb's book of life. For this his prayers ascend, who, having proved the service of the Most High, has found it to be freedom and perfect liberty. May a holy union of spirit unite the whole together, that you may availingly follow after those things which make for your peace; and may innocent hands be put up to the Almighty, for a beloved father's return to you in safety, and with sheaves in his bosom.

With a heart replenished with unfeigned love, I salute thee, dear friend, and all the children capable of receiving it, and am thy very affectionate friend,

S. F.

SAMUEL FOTHERGILL TO ISRAEL PEMBERTON.

Warrington, 3rd Mo., 1st, 1758.

I received thy acceptable letter, and as I am often anxiously thoughtful about you, and solicitous for your establishment in the best things, the account thou gave me (confirmed by several others) of the gracious continuance of best help towards you in the last Yearly Meeting, was truly acceptable. May the wisdom which is from above, with all its train of divine companions,—faith, meekness, stability, and charity,—be more the clothing of our spirits; and then shall we know a right improvement of mercies past, and a meetness for those yet within the veil. And when I consider the extent of unmerited condescension towards our Society in general, and to many particulars in an especial manner, for their own help, and the substantial edification of the

body, my heart almost dissolves within me, and fervently begs protection and preservation for all in the heavenly hierarchy, that they may bear, without a mixture, in their countenances, the resemblance of kings' sons, waiting for the renewed discovery of their part in the universal tribute of obedience and praise, and strength to yield it; that nothing may ever prevail, either in the latent source of our conduct, or be admitted at all to tincture it, that is not of the Lamb, or distort our features with the emotions of passions repugnant to those of the heavenly family. I know we have great need often to have recourse to the pool, and to come under the turning of that hand that hath distinguished us from many of our brethren. Oh let humility be our dwelling-place, and the uniform rule of our conduct; so shall the slippery path through time be trod with safety, and our feet at last stand firmly within the gates of salvation.

I have spent some time agreeably with worthy Thomas Gawthorp since his return home, having paid him a visit at his own house. He hath not lost ground by his journey amongst you, though his lot hath been in suffering since his return; yet the answer of "Well done," seems as a pearl in his field, most surely there, though often concealed from view.

In all cases where contrary sentiments occur, and where we are required earnestly to contend for the faith, the more the meekness of the Lamb is adopted and abode in, the more indisputably He is known to be the Lion of Judah's tribe, going forth conquering and to conquer. I sympathise nearly with such amongst you who dare not turn aside from the directions of Heaven, but follow the ark into Jordan. May the holy covering of peace and meekness be upon them, and it will be in the end a garment of praise.

I have never yet seen cause to recede from the judgment of Friends who signed the Epistle of Love and Caution, and I believe our Yearly Meeting will scarcely decide the point, or meddle with it.

S. F.

SAMUEL FOTHERGILL TO JOHN PEMBERTON.

Warrington, 3rd Mo., 10th, 1758.

That affectionate regard that lived with me towards thee from our very first acquaintance, is by no means impaired by absence, for it is derived from that which doth not change; in which I affectionately salute thee, earnestly desiring thy perseverance and growth into a measure of the stature of the fulness of Christ; being sensible that He who hath called thee by his grace, and whose gifts and calling are without repentance, would lead on towards perfection his children, whom he hath begot by his own power; and although their path may be through the region of the shadow of death, he is able to keep unto salvation.

Many, very many, are the obstructions in our way to the kingdom, but our greatest enemies are those of our own heart; the corrupt, selfish will, that wills not the things of God, is apt to get up, and wants not its disguises to deceive and multiply sorrow. It would choose and refuse, according to its own conception; and as it is not subject to the divine law, it cannot enjoy a place in the holy family, who with one accord say, "Thy will be done in earth, as it is in heaven." Dear John, how many sorrowful hours hath this revolting heart cost some of us, in our wearisome pilgrimage, let experience testify. On the contrary, when we seek singly the accomplishment of the divine will, in and by us, peace springs and flows like a river; our strength is renewed, and our youth, like the eagle's. An increase in heavenly knowledge, from the Alpha throughout the divine progressive alphabet, from one letter to another, even from the first to the last, is vouchsafed, and the glory redounds to the ever worthy name. In humbling, stripping times, we can kiss the rod, and be instructed in patience and faith, in vigilance and holy fear. Being well content with our allotment, if we have a place in His house, it is enough, however low the station. Permit me tenderly to suggest the query, whether

thou hast not covered thy face with ashes in mourning, at times, through a disposition to choose thy service, and to refuse it when prompt obedience was thine incumbent duty? Yet the Lord of living mercy is mindful of thee for good; his hand is underneath, though at times invisibly, in order to establish in peace and holy tranquillity. But peace is sown for the truly obedient, and will, after the revolutions of the appointed seasons, produce the desired fruit.

I nearly sympathise with the living amongst you, in this dark and gloomy day that hath come upon your land; and oh, saith my soul, that you may all stand, with your loins girt about, having on the complete armour of light. Thus innocence and fortitude will render these finally victorious, and whatever may attend, your reward will be sure.

I am, through mercy, pretty well in health, and not idle, finding work in my own vineyard, and, according to my measure, in the Church of Christ. My wife is as well as for several years, and joins me in the tenders of dear love to thy worthy, honourable mother and thyself.

S. F.

SAMUEL FOTHERGILL TO JAMES PEMBERTON.

Warrington, 3rd Mo., 10th, 1758.

I was well pleased with the receipt of thine, containing a circumstantial account of affairs amongst you, together with some reflections upon several things, which were just and proper. These testimonies of regard and affection are allowably pleasing to me, who often am present in spirit with many of you, and rejoice in every event which promotes the real prosperity of that once happy land, and am as sensibly pained with those occurrences which tend to its hurt. Though, indeed, we are short-sighted creatures; we see not the wheel within the wheel, and often form a hasty judgment of those things we do see and feel. Thus present afflictions are accounted evils, and the shaking of the

rod of the Highest over a forgetful people is more attended to, and greater endeavours used to obviate it, than to search out the cause, even the backsliding of the people, the constant spring of distress; and no power can separate this effect from its original cause. I trust many look into that which is within the veil, and properly improve the present dispensation, that they may be prepared to bear with benefit a relaxation of present sorrow, or, what perhaps is nearer, the letting loose of the Lord's hand in terrible judgment. I remark with joy the continuance of divine favour towards you, in repeated offers of his love by his servants. Oh that each soul, sensible of these favours, may improve them to profit; for to many, the dew of heaven is as water spilt upon a stone, from not considering that they are mercies to be accounted for in the day of recompense.

The weakness, wickedness, and insincerity of your principal people in power, are subjects of sorrowful consideration, and seem to me to threaten desolation, instead of protection and help. For when government, instituted for salutary purposes, becomes either lax or perverted to repugnant purposes, it is a presage of calamity, and made an engine of oppression. But in the cloud is the way of the Sovereign of the world, as surely as in the paths of light. I meddle little with the public transactions of Europe, but think the nations are as a boiling pot. Wars, commotions, and bloodshed fill the awful scene, and a spirit is let loose which breathes destruction. ..... I am sorry to hear of the defection and cowardice of some in the Jerseys, in flinching from their testimony. Alas! what have we that we have not received? and can we ever part with any portion of it for a better use, than for His sake who giveth us all things richly to enjoy? I sincerely wish all Friends may abide in the innocent quiet, where counsel springs up in the needful hour, as it is sought in singleness of heart. I find an increasing reluctancy in several minds against the payment of the land tax here. Peradventure the time may approach, in which the command may run thus,—Speak to my

people that they go forward. And perhaps the faithful amongst *you* may form the van.

Of worthy A. Farrington's departure, thou hast doubtless heard. He finished his course well and bright; and that is enough, whenever the appointed hour comes.

Thy sister Sarah Lloyd is the frequent companion of my very affectionate remembrance. Her portion is afflicting; to be cut off from the satisfactions of life, innocent in their nature, and even laudable when rightly enjoyed, and to remain in a constant state of indisposition, makes nature shudder. But if the satisfactions, merely human, are much gone, its temptations are also weakened; and no confinement so close, but He who entered, "the doors being shut," can find admission there. The salutation of kind and tender love reaches to her, and may the Holy One speak comfortably to her.

Thy assured, affectionate friend,

S. F.

SAMUEL FOTHERGILL TO HANNAH LOGAN.*

Warrington, 1758.

Neither time nor distance hath effaced thee out of my remembrance and near regard, though, perhaps, thou may almost have thought so. Thou hast been the frequent companion of my mind, with desires for thy growth and stability in those things which are most excellent; and well assured I am, thy morning light would be beautified with additional degrees of splendour, if no unfaithfulness or want of right care on thy part defeat the sacred design of that merciful one, who is the Lord of perfection, and would have his sons and daughters like himself, according to their age and growth. That this blessed resemblance may be impressed upon thee, is my earnest prayer; and, in order thereto, permit

* Wife of William Logan, and daughter of George and Mary Emlen.

me to suggest a few such hints and cautions as may arise in a mind anxious for thy good, and warmed with the best love.

Study to be quiet, and mind thine own business, is one useful, necessary drection to all who would thrive at home: there is an active enemy, who seeks to draw out the mind after other people's business, to the neglect of our own; whereby hurt and loss attend, and the feet of the mind are gadding from house to house, and abide not within our own doors; the domestic affairs of the soul are neglected, the house gets unclean and confused; and when the holy Head of the family and Husband of the soul comes, he finds things unmeet for his reception, and refuses to take up his residence. Here some bemoan his absence, which is chiefly or wholly owing to their want of care in having all things clean and in order, and being at home to receive him when he comes.

It is a common consequence of wandering much from home, to hear many reports, whereby the mind feeds on wind; this is also ruinous and destructive. It was not upon the mountains, or far off, that manna descended for Israel, but even about their tents; and the celestial bread, which hath been the staff of life to the living of all generations, is in our own houses; the vein of fine gold runs in our hearts, there let us dig, and patiently bear the refiner's hand. Blessed is that servant who is found thus abiding and waiting at home; when his Master comes, he will accept him, and make him ruler in his stead. Here stands the power and ability of being rightly useful in the cause of truth, whether in the church, or in our own families. In this authority, the tender connexions of nature, improved by grace and confirmed by prudence, become a threefold cord, that cannot easily be broken; and if we instantly see not the desire of our souls, we shall not assume the divine prerogative in fixing judgment, or decline our patient waiting until our Lord comes, who can do all for us, yea, more abundantly than we dare expect or ask.

S. F.

DOCTOR FOTHERGILL TO HIS BROTHER SAMUEL.

London, 3rd Mo., 30th, 1758.

I now write that I may not seem to forget thee long together; forget thee, I cannot. I have passed a laborious winter, unpleasant to myself in some respects, but I hope not altogether unprofitable; I mean not only with respect to temporal advantage—of this I might have as much as one in a private station ought to look for—but I gladly encourage the rising question, To what end? and I hope, in one respect or another, I am kept daily mindful, in degree, of the winding up of all things. Could I, by unwearied application, get myself more at liberty a few weeks hence to sit down with my friends at our ensuing solemnity here, I should be glad; but of this I have not so much as the faintest hope. I shall see you now and then as a traveller, but if I can be kept so far alive as to rejoice when the will of heaven is done, I shall be satisfied, if nothing more is permitted to be my portion. I am, as much as ever, thy

JOHN FOTHERGILL.

SAMUEL EMLEN TO SAMUEL FOTHERGILL.

Bristol, 4th Mo., 18th, 1758.

Our valuable friend Mordecai Yarnall and myself are both here, and through mercy pretty well in health, and not insensible of the divine vouchsafements of that help unto him, which ever attends the willing in Israel, though sometimes in seeming less proportions than the creature may possibly desire, or, according to our present senses, may believe necessary for the advancement of that lovely cause in which we may, by becoming sufficiently passive, be made instrumental.

I fear sometimes, greatly, lest my failure to fill up properly the station unerring wisdom designs for my standing in,

may yet prove not only ruinous to myself, but injurious to others, whom in unmerited mercy he has reached unto, and would bring forward towards a glorious rest, if the ascending path thitherward, from an unwise imagination of its insurmountable difficulties, be not declined. My footsteps are, I believe, marked oftener than I sometimes consider. O may they leave the beauteous print of those shoes with which our Heavenly Father guards the feet of his beloved children, and with inviting language persuade others of the mercifully visited yet to step forward.

On the 11th we came to Chepstow, where a meeting was held in the afternoon with the members of our society. It was a season of favour to us. After this, some expected a select Meeting of Ministers and Elders, but I find they have not yet established such meetings in that principality; the other Meetings for Discipline evince that things relative thereto are very low. The three succeeding Meetings for worship were very large.

I believe I am not alone in being pleased that the best qualified instruments at these meetings were so very little interrupted, or their intended service prevented, by the time being taken up by others. I do not remember any Yearly Meeting in which the minds of sensible Friends were less pained on this account; I believe it exceeded that at Milverton in this respect; but the minds of those ministered unto seemed less susceptible of profitable impressions than those who have attended the Welsh Yearly Meetings allow to have been the case formerly; too many there appearing invariably fixed in their own opinions.

Saml. Neale and C. Payton had an opportunity at a crowded meeting here in the morning, both I hope well. She was really clothed with the best coat of mail, and furnished with the weapons necessary among such spirits; I hope to her own great humbling, as well as encouraging gladness, in being so dignified by the great Master, some of whose servants think it was a day of memorable distinction. I think she is made more and more honourable. O, may an

increase of humility be her happy portion; then will an advancement in divine favour be yet administered, notwithstanding the gradations she is already favoured with are indisputably great.

I wish, at the ensuing Yearly Meeting in London, to conclude as to my return home, so as to be quite easy in myself, and give no cause of pain to the minds of any of my true well-wishers, amongst whom I have abundant cause to rank thee; and therefore hope thou wilt look at this matter in thy own mind, when any interval of leisure for it presents to thee; and that, with a father's freedom, thy counsel may be made known before we meet each other. I desire honestly to attend to the dictates of best wisdom, if vouchsafed.

SAMUEL EMLEN, JUN.

SAMUEL EMLEN TO SUSANNA FOTHERGILL.

Bristol, 7th Mo., 18th, 1758.

I have seldom heard children blamed for telling their parents, guardians, or friends where and how they are, and should therefore have been apt to send thee a line for this purpose before now, if my arrival at this place had been so early as I expected at the time of our parting at Warrington. As we purposed getting to Dudley Meeting the next morning after leaving your town, and the ride being pretty long, thou would probably think it full as much as my little body was able for; but to make this matter more easy, we took a post chaise about sixteen miles of the very rough road, and, thereby easing ourselves and our horses, we were favoured to get near sixty miles the first day, and the next morning to Dudley Meeting. We found our friends there bravely in health.

I was much pleased, and hope to be profited, with my late visit to that family (C. Payton's.) As it is now unlikely I should ever see them more, it is indeed joyous to believe that the Hand which has ever guarded and supported all

that have been stedfast to the end, is yet evidently near for the continuance of their safety. May the stay of thy young years be diligently looked unto; and I then trust, notwithstanding fully as deep draughts of the bitter cup as nature is glad of may be sometimes handed, they will not tend to weaken in best things, but thou wilt rather experience a happy increase in that divine strength which formerly was desirable more than temporary ease and pleasure, which might perhaps be greater if thy dear spouse's frequency from home did not interrupt. But thou art by no means so covetous of his company as to prefer thy own pleasure to public advantage, wherein his master evidently helps him to be useful; and I think thee not ignorant that those that abide at home to give necessary attention to the stuff are not forgotten, but at times thou art plenteously rewarded by the holy replenishes, to thy comfort and cause of thankfulness.

John Storer is undetermined about the place of his embarking for America; here are vessels to sail for Philadelphia, New York, and Carolina, that he may have his choice. I want him to feel his own persuasion of mind in the matter; it is not my place to say much in so important a concern; he is not an entire stranger to that wisdom which is profitable to direct and mighty to save. May a diligent, honest attention to its direction be with him; then I think he will yet witness preservation, though his present state of mind seems not to be exaltation.

SAMUEL EMLEN, JUN.

In the sixth month of this year, Samuel Fothergill had a certificate from the Monthly Meeting to pay a religious visit to Friends in the North of Yorkshire, Durham, Cumberland, and Westmoreland; and he soon afterwards proceeded upon the service.

SAMUEL FOTHERGILL TO HIS SISTER.

Newcastle-upon-Tyne, 8th Mo., 7th, 1758.

Thy very acceptable lines to Scarborough came in course; the sympathy and instruction they express very strongly affected my mind, then deeply humbled under a sense of weakness and want, as a baptism preparative to the labour which opened before me, in which I find more and more the absolute necessity of resignation to His wise disposal who fills and empties, abases and favours, in the proportions of His most perfect wisdom. I have had additional proofs that all true sufficiency is in and of him, and that for every difficulty; either in the heights or depths, it is indeed a glorious sufficiency; may we lean upon it in every part of our race, and it will safely sustain to the end of all our variously dispensed allotments. I have been enabled with a good degree of inward and outward strength.

The meetings, as I have come along, have been generally very large, and often favoured eminently with good, so that I have reason to believe my coming was at the right time. I came from our Quarterly Meeting at Lancaster, through Wensleydale: I had meetings at Hawes, Counterside, Bainbridge, Aysgarth, Masham, Thirsk, Kirby-moorside, and Pickering, and to Scarborough, where I remained nine days, only made an excursion along with M. Yarnal to Burlington; from Scarborough I came by Stentondale, Whitby, Stockton, Durham, Sunderland, to this town, where were two very large and truly comfortable meetings, but as they were much composed of other people, I have proposed a more select one of the members of the Society this afternoon, and propose to set out to-morrow morning direct for Cumberland, in which county I expect to stay some time. Thus, dear sister, is my lot cast in close and hard labour, both of body and mind, but every repining thought vanishes, when I consider it is a stewardship in that house in which I have been absolutely unworthy of the very lowest place.

S. F.

SAMUEL FOTHERGILL TO ISRAEL PEMBERTON.

Warrington, 9th Mo., 7th, 1758.

If our Lord and Master vary the dispensations of his providence, it is for some good end; His plan, like his wisdom, is much more extensive than ours, and if the confusions and corruscations in our allotment be harbingers of some approaching manifestation of his own day, to a greater degree of lustre, let us be content with our lot, endeavouring after stability and dependence, that the Lord of the day may preside, and direct the work of it.

Our Yearly Meeting at London was large and satisfactory; the agreeable appearance of many youth comforted the souls of many who love Zion. I think I have known the stream of the ministry rise higher, but the Meetings for Discipline were eminently favoured. There were several subjects considered and discussed, in all which Truth prevailed against those who wanted to introduce greater liberties.

Soon after my return from London, I set out on a visit to some parts of Yorkshire, Durham, Cumberland, and Westmoreland, from which laborious service I returned two days ago, and propose to set out early to-morrow morning for Kidderminster, where the Circular Yearly Meeting for the seven western counties begins on first day next. My journey was very laborious to body and mind; many painful things are to be met with in such a journey, especially where ministers are led into the state of the church to whom they minister. Some secret causes of pain, and too many obvious ones, render it distressing to trace the state of that vineyard which the Almighty once planted in a fruitful hill.

Accept, my dear friend, to thyself and family, the salutes of that affection that remains, through all the vicissitudes of my life, in the breast of thy affectionate, cordial friend,

S. F.

From the visit to the North of England, he returned with impaired health, and his journey to attend the Circular Yearly

Meeting increased his indisposition. Total loss of appetite, want of rest, extensive inflammation of the lungs, an incessant cough, and other symptoms of consumption, caused serious apprehensions on his account, and it was feared that his continuance in this life would be of brief duration. His illness continued long, but it pleased his good and gracious Master to raise him up again, for further labour in his service. Being thus rendered unable to attend the Monthly Meeting, he returned his certificate with the following letter.

TO HARDSHAW MONTHLY MEETING.

Warrington, 11th Mo., 21st, 1758.

DEAR FRIENDS,

It was my intention to have personally delivered to you the certificate you were pleased to grant me in the sixth month last; but having been visited with a dangerous indisposition, from which I am not wholly recovered, I am obliged to send it in this manner.

Agreeable to the prospect of duty I had when I requested your certificate, I was enabled to perform a visit to the meetings of Friends in some parts of the north of Yorkshire, the counties of Durham, Cumberland, and Westmoreland. In the course of this visit I was often deeply affected with sorrow, on account of the declension of many from the life and power of Truth, who yet value themselves upon a name; but the heavenly salt being lost, they are unsavoury, and have brought dishonour upon the principle of Truth and its professors. Yet often living encouragement to hope in ancient Help was administered, and the powerful, blessed effects of it made manifest in awakening a remnant throughout the churches to prefer Zion to every other joy, and to labour to build the Lord's house more than their own. I know not what I can profitably add but this humble acknowledgment, The Lord was with me, and overshadowed me often with the wing of his salvation.

I recommend you, dear Friends, to a stedfast adherence

to the Word of Wisdom and true judgment; these times require it, for they are gloomy, and the mouths of multitudes are opened, and further opening, against us; and alas for the occasion administered, and the things found against too many of our members, and not concerning the law of our God!

I remain your friend and brother in that which remains for ever,

SAMUEL FOTHERGILL.

SAMUEL FOTHERGILL TO HIS BROTHER AND SISTER.

Warrington, 11th Mo., 26th, 1758.

This morning, about the fourth hour, dear sister Hannah* finished her course, which, in its conclusion, hath been uniform with her life, even, peaceful, and quiet: she may be truly said to have fallen asleep, after having in a happy degree served God in her generation. The interment is to be on third day next. Your affection will lead you to sympathise with the afflicted family on the solemn occasion of the removal of a head from eight children, and a true helpmeet from a person enfeebled every way by indisposition, though I hope he is better than some time ago, and bears the stroke with a proper equanimity.

I continue better than I could expect: I can scarcely moderate my feelings for those who are left, and the gap that is made. I know it is best to be quiet, but my spirits are depressed by indisposition, and I cannot command them. The solemn peace and divine sweetness which evidently attended our sister, are abundant proofs to me that she has entered into that society whose rest is sure.

I am, dear brother and sister, with the strongest wishes for our preservation to that holy inheritance,

Your affectionate Brother,

S. F.

* The wife of his brother Joseph Fothergill.

ANTHONY BENEZET TO SAMUEL FOTHERGILL.

Philadelphia, 11th Mo., 27th, 1758.

I have now for a long time been much closed up from writing, except where an apprehension of duty has made it necessary; and, indeed, my mind remains still much the same in that respect; yet I think it by no means to proceed from want of real regard and love to my friends, for it is my chief consolation, that sincere love and affectionate fellowship seem to flow more than ever towards those who, in degree, bear the image, and abound in the love, of our blessed Saviour. Yet now I find some freedom, and I apprehend somewhat of a necessity to lay my thoughts a little open to thee with respect to our youth, or I might rather say, the youth everywhere; it is amongst these that the seed of corruption first subtilly insinuates itself most strongly; and, notwithstanding exceptions to the contrary, yet Solomon's words will generally prove true, That the child trained up in the way that he should go, will not depart from it when old. We are apt to doubt of the general truth of this saying, because experience shews us that the children of many good parents, who have been concerned for the welfare of their offspring, go much out of the way, and yet, if we consider what little effectual care is taken of the youth, even amongst too many of the best amongst us, we shall not wonder at our ill success; some, doubtless, are really and vitally careful, but it is generally but an indulgent and partial care; was it but such a watchful care as the miser has to preserve and increase his wealth, or the ambitious to gain honours, with a fervent application to God for help, I doubt not but the effects would appear. Ought not the educating and training up of the youth, both with relation to time and eternity, next to our more immediate duty to God, be the chief concern of every one that really desires the welfare and enlargement of the borders of Zion. I have often thought that, next to preaching of the gospel, the labour that is

bestowed in preventing the influx of evil, and the watching over every opportunity of instilling noble and Christian principles in the tender minds of the youth, is the greatest and most acceptable sacrifice and service we can offer to the great Father and Head of the family of the whole earth, and the most exalted duty a Christian mind can be engaged in; and it is, I think, observable, that even those children who, notwithstanding great care has been taken in their education, have suffered sin to prevail, so as to rush violently into evil, yet even in these, the Christian labour which was bestowed on them when young, has been as bread cast upon the waters, and found again after many days of vanity and sin. How many are there in the Society, of sufficient talents for educating the youth, who are so situated as that by a moderate addition to their fortune, which they might easily gain by this service, might live easily, and have a mite to spare for the poor. There are others whom God has so blessed with substance, that they have nothing to do but to spend the income of it; yea, time hangs heavy on their hands, and proves even a snare to themselves and others. And there are some who, though they have already a large affluence of wealth, yet are toiling hard to add thereto, without knowing wherefore they thus toil, and whether a wise man or a fool shall possess it after them. Many persons in these different situations are doubtless, in the main, honest souls, who, though they find no call to the ministry, yet think themselves willing, with one of old, to follow Christ wheresoever he goes. Why then do they stand so long idle, when so large a field lies before them? What account will many of these be able to give of their time, when every word, and consequently every inch of time, must expect to be called into judgment? What more beneficial employ, and more fruitful of comfort and joy in the end, than time spent in an honest labour for the properly educating these innocent souls, which the Almighty has clothed with flesh and blood, and, by divine help, to be so enabled to watch over them, as to frustrate the wiles and devices of the grand adversary, that

so these youth might truly answer the end of their creation? What a beautiful and noble prospect do such thoughts open to the view of those whose eyes are not blinded with the love of pleasure, ease, or profit? Why do so many suffer the God of this world so to blind their eyes, and vitiate their reasonable as well as religious senses, as to suffer them to toil after gain, and think it a mighty thing, and themselves notably employed, if they can add £1,000 to £1,000, or £10,000 to £10,000, and that often by a trade far from being pure from defilement, as such gain often arises chiefly from the purchase and sale of things at least needless and vain, if not of a defiling nature; an instance of which I have often painfully observed amongst us, where it is frequent to see even Friends, toiling year after year, enriching themselves, and thus gathering fuel for their own and their children's vanity and corruption, by the importation and sale of large quantities of rum, &c., which, though good in its place, yet, from the enchanting allurement it is of to nature, and from the excessive use of it, may truly be said to be the greatest curse that ever befell the English nation, and, if possible, yet more so to the poor natives of this land. That a man should labour to become rich, and amass wealth, a state which our Saviour declares to be accompanied with snares and lusts, which tend to destroy the soul,—and that this should be attained by the increase and importation of a commodity or commodities, which, from the quantity already imported, proves the ruin of so many thousands,—is this keeping clear from defilement, and washing our hands in innocency? Now, that such a person shall esteem himself, and be esteemed, a religious man, and perhaps be the more regarded, even by religious people, because he is rich and great, is a mere paradox; yet is it too often the case. Now, as this is so conspicuous a weakness, and much of this nature appears amongst many otherwise good people, will any thoughtful man, who is in earnest, desire to stay long in this vale of vanity and misery? Alas! no; but I believe it is best to waive these thoughts, and

endeavour to centre in that charity which believeth and hopeth for the best; perhaps this also often arises more from a wrong education, than from corruption of heart; mean and low prejudices, imbibed for want of proper care when young, are doubtless the occasion of many of the weaknesses and inconsistencies which so much dim the beauty and lessen the service of many, whom God intends for great instruments in his vineyard. Well, my mind longs to see, in our well-minded Friends everywhere, especially the younger sort, a noble emulation for the welfare and well-educating of the youth. If a number of such Friends, in their different allotments, would, as it were, shake hands with the world and all its enticing prospects, seeking and expecting nothing from it but bread and trouble, and would freely dedicate themselves to the care of the youth, not limiting themselves to the narrow views of fleshly ties, nor even to religious denominations, but looking upon themselves as fathers and brothers of all that want their help, taking more especial care to make the poor and helpless the first objects of such a care, not solely of necessity, but of a willing mind, of what a blessing might they be, not only to our youth in particular, but also to mankind in general; and indeed it seems to me that our principles, which, in the present corrupt state of the world, seem to prohibit our meddling with offices, &c., naturally point out to us as a people, rather than others, to serve God and our country in the education of the youth. I will acknowledge that it is a situation which does not appear so desirable as some others, nor so likely to procure riches, ease, or worldly honour. But alas! alas! what have we to do with these things? Shall we desire to be great and rich, when our Saviour has so plainly declared it a situation so very dangerous; and that his predominant choice is of the poor of this world? Is it now a time, or was it ever a time, for the believer, who eyes and relies upon the promise,—is it a time for such to seek for money, or olive yards, or oxen, &c.? and although by engaging in the education of the youth we should be deprived of some of those things so desirable

to nature, which we might better enjoy and accumulate in the way of trade, and thereby look upon ourselves under affliction, yet may we not hope that it will be termed for righteousness' sake, and therefore should not we have thereat to rejoice, and be exceeding glad, and even leap for joy?

And I would farther say, from years' experience, that it is a great mistake to think that the education of youth is toilsome and disagreeable; it is, indeed, not so, except to such who from a desire of gain take upon them the care of more children than they ought, or neglect to bring them into that discipline which, with divine help, and proper resolution, is generally not difficult. I do not know how it is amongst you, but here, any person of tolerable morals, who can read and write, is esteemed sufficiently qualified for a schoolmaster; when, indeed, the best and wisest men are but sufficient for so weighty a charge. If the governments of this world were influenced by true wisdom, they would have made the proper education of the youth their first and special care. I earnestly desire our Friends, both here and amongst you, would consider of it, and hearken inwardly to what the great and common Father would suggest in this weighty matter. Many good and necessary works are omitted, solely because custom has allowed them to be passed over as not necessary, nor binding upon us; when, if we would give ourselves time to consider them, divested from custom and prejudice, we should see them to be weighty and indispensable duties. But I fear a proposal of this kind would prove to many as great a trial of the sincerity of their love, as the instance of the young man that came to Christ. Many appear to have a love to Christ, and would sell something for his service, especially if it was to serve him in some elevated and shining sphere; but to serve Christ in a station generally so little regarded, where the labour of love, though ever so deep and sincere, is much hid, and often, when the most impartial, but the more disliked, this is hard for flesh and blood to encounter.

Well, dear friend, I was not easy without thus laying

before thee some part of my concern and prospect. I apprehend, from my knowledge of thy generosity, I need make no apology either for the strangeness of the thought, or the incoherence of the style. Whether this matter will appear to thee or others in the weighty and extensive view it does to me, or not, I must leave, and remain thy friend,

ANTHONY BENEZET.

SAMUEL FOTHERGILL TO JOHN CHURCHMAN.

Warrington, 1759.

Many sympathise with their brethren amongst you, who suffer for conscience' sake, and have their sufferings augmented by being wounded in the house of their friends; what shall we say but refer all to the wisdom of that Being, who best knows by what means to winnow away the chaff, and purify to himself a peculiar people? I trust, in and through all these things, the great Name will be exalted, and the Church be more and more evidently built on that which cannot be removed. Strait is the way to life, and few there be that find it, is a remark which hath lost no part of its truth and weight by its antiquity.

The account of the promising prospect of the youth amongst you is to me cause of humble thankfulness to the ever blessed Helper, who will, in his own way and manner, carry on his own cause, and make the place of his feet glorious: I fully believe that it is his purpose, notwithstanding the day is dark and gloomy; and oh that the natural branches of our vine may never be plucked away for their unfruitfulness; but the will of the Lord be done.

I often nearly remember thee and thy situation, who hath a quicker sense of feeling than many others, and cannot with indifference behold the temple violated and polluted by contentious, apostatising spirits; may healing balm and heavenly help be supplied, in every needful time. Farewell,

beloved friend, let us remember each other when we can, *and carefully watch to the end.*

S. F.

SAMUEL FOTHERGILL TO MARY PEMBERTON.

Warrington, 2nd Mo., 1st, 1759.

I am indebted to thee for the affectionate tokens of thy remembrance, by which I am pleased and profited, and retain in my mind a very near and just regard for thee and thine; even that love which many waters cannot quench, or remoteness of place impair; in the spreading whereof I am often present in spirit with the living among you, with whom I sympathise, and ardently wish for an eternal memorial, being well content with, and thankful for, a share in those probations which are wisely allotted by our Heavenly Father to his most favoured children, in this the house of our pilgrimage. The first-born amongst many brethren, the Son of the Highest, trod this anxious path; and the disciple ought not to wish be above his master. Dear friend, in this stands our peace and safety, in being baptized with his baptism, and drinking of his cup, as obedient children, fashioned after his image; though many secret and obvious scenes may attend, yet in suffering we shall be exalted, and reign by subjection.

It ever gives me a distinguished pleasure to hear of and from your family; gratitude for your kind hospitality is one, but not the strongest motive; there is a similarity in minds which cements a hidden union; wherever this is the case, the connexion is strong and delicate, because it is founded in that which is divine and permanent. Thy dear children are often, very often, as fresh in my mind as if present with them; and I am persuaded they are under *His* notice who delights to perpetuate his blessings in the families of his servants, and transmit from generation to generation his mercy, goodness, and truth; may this inestimable blessing

be precious in their eyes, and the humbling impressions be properly prized; so will peace and joy be spread around them, and the solicitude of their parents relieved by its end being effectually answered.

I am, through mercy, restored to a better state of health than I once expected I ever should, though not wholly freed from a weakness in my breast, the consequence of a too unguarded exertion of my voice: care is now necessary to attend to every circumstance which may conduce to the preservation of my health, so as to continue capable of any service, if any should be required.

I am well pleased with the agreeable accounts of the service of our European Friends amongst you; may the Lord make them a blessing to you, and clothe them with wisdom and power; I hope you will be kindly affectioned to them all, and administer convenient food in due season, though it may be reproof; your neglect of this freedom to some of us, to whom it was due, has not been attended with the best effects.

Whatever my heart is susceptible of, in the time of enlargement, to the family and my fellow believers, in that I most affectionately salute thee, thy dear husband, and children.

S. F.

SAMUEL FOTHERGILL TO MARY PEMBERTON.

Warrington, 5th Mo., 26th, 1759.

The friendship I had the great happiness to contract with thy dear husband and self, remains as entire and animated as ever; for an excellent reason it is so,—the stream will flow while the fountain supplies it, and our fountain, I trust, will never fail. I often am present in spirit with thee, sometimes a companion of thy solitary hours, and as if I sometimes shared with thee apart in those baptisms which are necessarily and wisely allotted for the instruction of all states. A time will come, my dear friend, when we

shall, with divine ardour and holy certainty, close our anthem with this acknowledgment, In wisdom hast thou made all thy works; until which event attend us, oh may all the days of our pilgrimage be passed in vigilance and filial awe! It hath pleased divine Providence to allot me the dispensation of a tedious indisposition, which hath held me all winter, and is not wholly removed; the formation of an abscess in my lungs was very dangerous, in the 9th Month last, and continued so for some time; released from that complaint, I enjoyed a month's half health, and was seized with something like the gout, which quickly increased to a violent degree; I got relief, but remain weak, and scarcely able to walk the streets, my limbs being much debilitated; yet, as moderate exercise is very serviceable to me, I intend setting out to-morrow for our approaching Yearly Meeting in London.

This humbling baptism of long sickness hath instructed me, and I earnestly pray it may be to refine me: the heavens were as brass, and the earth as iron; and I thought the water-floods and terrors of the great deep came up into my soul; all comfort seemed removed,—nay, the hope of salvation, at times, well nigh failed me. But though I walked through the valley of the shadow of death, the secret invincible Arm was underneath, when I durst not hope it, and brought me again to praise him in the land of the living. May a humble sense of His dealings, who is glorious throughout all his name, remain my covering all his days.

I have lately been favoured with the company of dear John Haslam, on his way to visit the Church in Ireland. His bodily strength is as well as can be expected, respecting that which must decay; his spiritual strength, as well as could be desired; and all who have spiritual sense to discern with, (except himself,) see him very strong in the Lord, and in the power of his might, but the same humble, diffident, lamb-like Christian he ever was, though I think him more deep in heavenly mysteries than ever. Thy faithful friend,

S. F.

SAMUEL FOTHERGILL TO HIS SISTER.

Warrington, 7th Mo., 18th, 1759.

There is a union and converse of spirit whose language is too diffusive and tender to be thrown upon paper, in which communion, the ground of which is pure, I wish our increase and stability; and it is a prayer not unattended with faith, that preservation to the end may be our lot, though many exercising scenes, and painful, unaccompanied steps, through solitary paths, may be assigned, in a wisdom too great for us to comprehend. My dear sister, let us endeavour to possess our souls in patience, and hope in quietness; hereby an equanimity is attainable, that preserves all our spiritual and natural faculties clear and useful, neither dejecting into too deep distress, nor exalting into insecure tranquillity, nor yet relaxing the mind into forgetfulness of what is ever proper to attend to. How safe are the followers of Wisdom, who causeth those who love her to inherit substance, and leadeth them in the midst of the paths of judgment.

I am humbly thankful to the Author of all good, for the return of my health to a comfortable degree, and for the renewal of his gracious presence, for best health, it is a crowning mercy when he vouchsafes to favour with the light of his countenance, and give, if but an imperfect, yet real, glimpse of the seal of the covenant; may it be fresh upon us, in time and in eternity.

..... I am ready to hope the present situation of my mind is not remote from good, I feel such a degree of love for heaven, for those that dwell therein, and for those that are carefully seeking after an habitation there. As I mused, this evening, the fire burned, and warmed me, and I felt thee, I think, (after the Author of good,) near, if not quite uppermost in my remembrance; and, though such language as I am capable of cannot point out the outlines of a friendship, though founded in nature, yet refined and strengthened

by grace, and rendered strong, if I do not presume too much for myself, by a similarity of minds, yet I am most free and easy to tell thee I remember thee in that love which is not liable to change or decay, and renew the expression of my wishes for thy sure blessing every way. For my own part, I am quiet, I think not stupid; I am often very poor, but I remember him who fasted forty days; I at times meet with hidden sorrow, but I call to mind fair weather comes out of the north; and if the present light afflictions have their proper effect, they will work for us an eternal weight of glory: a superficial view of my state may induce many to think I am remote from the vales of sorrow and disquietude; but I often tread the solemn, lonely path of secret mourning; I do not complain, I dare not, I ought not, for my Father who is in heaven is wise, righteous, and good. O, may he renew my confidence in him, and be my refuge in the hour of need!

I am not out of love with myself, my state, or the world; I have at times an evidence renewed which makes it comfortable to meet my God in the cool of the evening, and that he cares for me; no uneasy disappointment disturbs my mind respecting temporal matters; I wish to climb above them, into the secret place of the Most High, and I feel his outstretched arm is near for the glorious purpose.

Farewell, my friend and companion in the solitary, safe way to peace; may we eye our guide, and follow him with diligence, and he will not fail us; let us not fly away on the wings of levity and folly, nor derogate from the rectitude of his allotments, by the glooms of nature. Remember me affectionately; tell me so when thou can, and be assured of my most affectionate regard from every motive.

S. F.

In the autumn of 1759, Samuel Fothergill performed an extensive visit to Friends in many parts of the west of England, also in the city of Bristol, and some other places.

SAMUEL FOTHERGILL TO HIS WIFE.

St. Ives, 9th Mo., 2nd, 1759.

Through the gracious help of Providence, I have to send thee the account of my arrival here in good health. Yesterday and this day we have had two meetings here, very large, especially this afternoon, which we were obliged to hold upon the sea shore, no place being large enough for the reception of the people, which were above three thousand, the country coming in for many miles round; the Lord of sure mercies was graciously near, and magnified his own name and Truth; to him be the praise of his own works, for they only can praise him.

My mind is comforted in being here, being assured I am in my place, and my health is much confirmed; I hope to use every prudent precaution to preserve it, though the weight of the service lays much upon me, there being none in the ministry but myself, besides a few of the members of the meeting. I long much to hear from thee. I hope to be at Plymouth on fifth day evening next, at Exeter on first day, and Bristol on fourth.

S. F.

SAMUEL FOTHERGILL TO CATHERINE PAYTON.

Warrington, 11th Mo., 3rd, 1759.

Since my return home, I have been favoured with an acceptable letter from thee, and should have made several epistolary visits to thee, had every other circumstance been as favourable as my inclination, and sincere desire for thy preservation and stability in the best things. It is very acceptable to hear and feel that He who hath put forth goes before thee, and attends graciously with never-failing help. I am under an awful obligation to acknowledge his bounty and condescension, in supporting in my late laborious engagement, and we have both the greatest reason. He hath

preserved us by the right hand of his power, and distinguished humility, obedience, and watchful fear is our alone place of safety; may we abide therein, that with unimpaired strength we may run our race and finish our course. And, dear friend, it hath often been the cause of humiliation and sorrow to me to behold the unprofited state in which many remain, who hear the Truth with gladness, but lay not hold, fast hold, on eternal life; the ministry is to such a pleasant sound, but for want of rooting their beauty is momentary, and succeeded by withering. I fear that island, as well as this, has too many of that superficial sort, even amongst those who think themselves to be something, and judge of their advance in life by their pleasures in hearing and talking. There is a remnant, with whom my soul is united in the heavenly covenant; these have one Father and head, and unto him is their eye directed; they know no man after the flesh, nor have trust in any thing short of the renewings of the Holy Ghost; and they well know nothing else can keep them stedfast and immovable in these degenerate days. My mind will be frequently with the seed in the approaching solemnity, with such strength of desire as I may be favoured with for the exaltation of the pure, holy Truth. May all the labourers in the Lord's service be clothed with the humility, meekness, wisdom, and strength of the Lamb; this will be victorious at last, when the zeal, will, and wrath of man must utterly fail.

Thy complaint of the state of the Church in your parts is sorrowful, and it is much more so when the cultivation of the heavenly Hand hath been more abundantly known, and the former and latter rain have abundantly descended, and I think this hath been the case of this county in a remarkable degree. I mean not the favours conveyed through the channel of my labours, but the many heavenly visitations immediately, and through others. The secret love of the world hath prevailed to weaken many hands, the Lord would have made strong for himself; whereby the testimony is deserted, and the cords slackened, immoral practices

connived at, and very few, scarcely any, who dare stand in the gap. Many think better of us than we merit, and some think I may be strengthened much by a worthy assistant, who seems, at London, clothed with zeal, but is at home my greatest burden. May our minds, dear friend, cleave to the Preserver of men, that thereby strength may be renewed simply to suffer, and simply to stand in the council of God; then *how*, *where*, and *what* we are, will be perfectly right. The Lord direct thy steps in wisdom, prudence, and zeal.

S. F.

SAMUEL FOTHERGILL TO ISRAEL PEMBERTON.

Warrington, 11th Mo., 13th, 1759.

Though neither my inclination nor capacity allow my engagements to be in some respects so arduous as thine, yet they are as many and as laborious as my strength of body and mind are equal to, and frequently so incumbering as to prevent my conversing with such Friends as the warmth of an affectionate heart would frequently recall to my near remembrance. Thyself and dear wife, from the motives of gratitude, union of spirit, and similarity of sentiment, are often present with me, and that friendship is not at all impaired which united us when together, and I hope, according to your Indian phrase, "The chain may be often brightened." And, dear Israel, thou well knowest what it is that unites to all the living, and preserves in the unity of the one Spirit, even that leaven of the kingdom, which, by a silent, solemn, and efficacious energy, begets into the Divine nature, and makes the whole lump congenial with itself and with the family. It is uniform in its operation, ever productive of one glorious end, though the objects on which it operates may be various. It animates the gloomy, regulates the unstable, and causes the volatility of the more vivacious to subside, and directs them to, and in, their respective services.

When I see the different tempers of men, I am confirmed in a strong assurance that in wisdom the Lord hath made them all, and that in the abundance of his mercy and truth he would direct them to his glory, and sanctify to his use and our comfort. May we be so happy as to be completely his workmanship, which is beautiful, and the praise of the whole earth. I feel so great occasion for a jealousy over myself, and am so often humbled by one thorn or another, that I may perhaps, from that feeling, be giving away my own bread to one that has less need of it than myself. But my soul is humbled within me, to crave inward establishment in the holy, hidden life of the Lamb, and that thence the complete similitude of the King's sons may be our happy experience. My situation is such as to exclude boasting, and guard against despondency; and though I pass through various dispensations, their end I consider is one, and that is good, though the path to it may at times lie through the shadow of death; yet this evidence I have, and I hope never to lose, my daily desire and prayer is, in the language of the psalmist, "Let my heart be sound in thy statutes." As to the state of the Church, I cannot say much; I think she is going into the wilderness, to the place her husband hath prepared for her there; she is seldom visible about the dwellings of her nominal professors; many make use of her name for fraudulent purposes and lucrative views, the filthy lucre of pre-eminence. I know them by this mark,—they aspire to be great, and not, by becoming little, and the servants of all, patient toward all men. They say they are zealous, some think them so, but where the eye is not single, no zeal can be there that is of the right sort.

My business is not much in public affairs. Our nation is intoxicated with success. I cannot rejoice with their joy. Methinks there is yet behind the veil something to teach us righteousness. The commotions of this present day have not that instructive effect on the people. May the great Lord of heaven and earth magnify his own name and arm. I believe He will do it, and that the day is near at hand;

that He will work his wonderful work. Oh that our names may be written in his book, enrolled in his army; so shall the strength of salvation and protection be our portion. Dear friend, all other vision is a dream, and all labour fruitless or worse, that hath not some tendency to promote this establishment. We are hastening fast through the scenes of time, and everlasting certainty is at hand. Oh, therefore, let our fervour be directed to that substance the wise of all ages have chosen, and leave the bustles of obstructing things, to sit at the feet of the Prince of Peace!

My love is to thy dear spouse; I love the remembrance of her; I wish I were rich in spiritual wealth, I would freely communicate some to her if I could, though she knows the way to the place where all treasure is hid, and also who enables to partake thereof. I have every branch of thy family fresh in my affectionate regard, and salute them with unfeigned love; may the riches of all the righteous generations become their inheritance for ever. I by no means forget poor afflicted Mary Jordan; she has the just sympathy of my heart that feels for her, and, what is infinitely better, the tender mercy of our Father who is in heaven, an appellation given to him from the heights and from the depths. Various are the snares attendant on unguarded health; the steps of youth are in slippery places; our stay is momentary, and more safe in the house of mourning than in the house of mirth.

As to my situation, it hath either been a scene of labour abroad, or sickness at home: I have been on the brink of the grave twice last winter. This seems to promise better health, and perhaps a quiet rest at home. However it be, I am content, in humble confidence in the sure Helper of all who love and fear him. I will conclude with the assurance of sincere affection for you all, in that which remains through all the changes of time.

S. F.

SAMUEL FOTHERGILL TO JOHN PEMBERTON.

Warrington, 12th Mo., 2nd, 1759.

The emotions of pure friendship, which often warm my mind towards thee, render thy welfare and prosperity most desirable, and fill my mind with unfeigned sympathy, in which I tenderly salute thee. From thine of 23rd of 8th month, I find those evidences of life which are incontestable, even want and anxiety; I wish they may ever continue directed towards the everlasting Supplier, who will in his own time lead to Rehoboth, where all sufficiency reveals itself to the humble, sincere soul. It is infinitely preferable to that state of death, and consequently insensibility, which many rejoice in as their principal good. We are under the continual notice of a merciful Father, who sees and pities us; when our backslidings correct us, he mitigates the severity due, and turns even our weaknesses into the means of renewing strength, and renews great occasion to hope all things shall work together for good. I often consider the situation of your province in this sifting day, in which a separation is made between the true-hearted followers of Christ, though in the way of the cross, and those whose building is upon the sand, in the spirit and temper of an unstable world. The suffering of the true seed is great, and the wormwood bitter. These things are permitted, and may be the introduction to greater winnowing and exercise; but the Lamb and his followers will be finally victorious. May the righteous seed therefore be patient, and hope to the end, for faithful is He who hath called into this day of buffeting.

Our worthy friend Joseph White is about Durham. His service is not merely very acceptable, but solidly beneficial; I have known none more eminently favoured with the wisdom and authority of Truth. His health is not fully confirmed, though he is able to travel diligently.

Farewell, my dear friend; may the Hand which hath

supported in many concealed and obvious trials, and encouraged to hope in his salvation, be reverently waited for. If we, on our part, remember and follow as we ought, our Rock will not sell us, nor ever fail; the Lord our righteousness will make way for us, and exalt our drooping heads in his own time.

S. F.

CHAPTER X.

THE firm belief of SAMUEL FOTHERGILL in the great doctrines of the Christian religion, as held by the religious Society of which he was a member, and his entire conviction of the truth and propriety of the various testimonies of the Society, and of their accordance with the doctrines and precepts of the New Testament, were not in him the result of education or tradition. He had diligently examined for himself the grounds upon which they rested; from this examination, and the thorough conviction which it produced upon his mind, he was well enabled, through the grace and aid of the Holy Spirit, to recommend and to explain these principles, to advocate them as occasions arose, and to defend them when questioned or attacked.

This full acquaintance with the principles of the Society, and his well-known ability to explain and enforce them, together with the eminent station which he occupied as a minister, caused frequent applications to be made to him for advice and assistance; it introduced him into much correspondence, and an extended care over many parts of the Society.

For several years before his visit to America, and ever after his return, he was a constant attender (when health permitted) of the Yearly Meeting in London, and, with his brother John, took a deep interest, and no inconsiderable share, in the transactions of, and various important concerns which came before, that assembly. Several of the printed Epistles during this period contain strong evidence, in their language and style, that portions of them were of his composition. From the records of the Yearly Meeting in 1758,

it appears that he then proposed the establishment of a Yearly Meeting of Ministers and Elders, and several minutes occur on the subject.....The proposal made by our friend Samuel Fothergill respecting the establishment of a Yearly Meeting of Ministers and Elders, being re-considered, was referred to the consideration of the Committee for drawing up the Epistle..... John Fry, from the Committee appointed to consider the proposal made by Samuel Fothergill with respect to the holding a General Meeting for Ministers and Elders annually in this city, brought in a report, in which they say, That having solidly considered the proposition, it is their sense and judgment that it may contribute to the advantage of the Society to have such a meeting of Ministers and Elders established. The report was read and considered, and on the following day it was agreed that it should remain solidly on Friends' minds, and in the year following it was deliberately considered and concluded. The regulations proposed, and then agreed upon, for the said meeting, are nearly the same as at the present time.

In the same year, 1753, it is recorded that S. Fothergill brought in from the Committee an Epistle, to be sent in MS. to the several Quarterly Meetings; the Epistle is fraught with excellent counsel.

Of the character adverted to in a preceding paragraph, are several of the following letters.

In the beginning of 1760, he was engaged in some correspondence with R. Selby, the clergyman of a neighbouring parish (Budworth). The daughter of a friend near that place had been married before this individual, and, previously to the ceremony of the marriage, he had insisted upon her submitting to the rite of water baptism. The marriage was one of peculiar aggravation and distress to her parents, who were treated with much unkindness by the clergyman; they applied for counsel and consolation to Samuel Fothergill, and the following extracts are from some of his letters to R. Selby on the occasion.

"I am convinced, by the testimony of the Holy Scriptures,

"that the sprinkling of water upon the face of either adults "or infants hath no warrantry therein; it is neither the "baptism of John, nor of our blessed Redeemer; ..... but "having no ground in Holy Writ, nor example nor precept "therein, corroborating thy practice, and it appearing foreign "to the nature of the religion of the Holy Jesus, I disclaim "it, as being one of the inventions of men apostatized from "the power and purity of the Gospel. Had thy mind been "happily subjected to the purifying effects of the baptism "of the Holy Ghost, the baptism that now saves, and of "which the Holy Jesus was and is the minister, I persuade "myself thou wouldest have acted a different part."

....."I suppose thy remark on S. C.* being an enemy "to the religion of his country, is a reflection on our Society. "I trust we are not enemies to true religion, which avails "before God the Father. It is true, we think differently "from some others respecting it, believing its chief emolu- "ment is sanctity of heart, and the favour of God, and not "lucrative advantages. We have reason to believe there yet "remains men who suppose gain is godliness, and are more "concerned to advocate their claims by temporal motives, "than by the love of Christ; and from such we turn "away."

In reply to some harsh and unjust expressions of his correspondent respecting himself, S. Fothergill writes thus: "I am very free to tell thee I make not merchandise of "religion: I amuse not the people with the false traffic of "unfelt truths. I confess some of the earlier scenes of my "life were passed in folly, vanity, and infidelity; but having "found mercy with God, through Jesus Christ, and knowing "the terrors of the Lord for sin, I endeavour to persuade "others to be reconciled unto God, by forsaking every evil "way, and turning to him in faith and prayer, with their "whole hearts. This is the end of my labour, and its whole "intention; for this I am willing to spend and to be spent,

* The father of the young woman.

"without any fee or reward from men. The Lord judge "between me and thee in this matter."

SAMUEL FOTHERGILL TO R. OLIVER*.

Warrington, 1760.

My friend, Abraham Rawlinson, some time ago, gave me thine, dated 11th of April, which brought thy Commissary's remarks on the suffering case of the Websters, which A. R. had, at my request, put into thy hands some time since. A tedious indisposition, and a necessary inquiry into the truth of the Commissary's aspersions, have prevented my earlier attempt to suggest a few sentiments to thy consideration, on account of thy Commissary's letter; I hope for thy candour in doing it now.

Much might be said to his "concurrence in opinion, that every civil government ought highly to discourage every excuse and pretence which are alleged to be founded on principles of conscience, for a premeditated disobedience to the laws of their country;" as also to his charge of the most "perverse obstinacy." May I not query whether this is not a full justification of all the high discouragements the primitive Church suffered, from Jewish and Gentile governments, and those inflicted on the reformers from Popery, the founders of the Church of England? The hierarchy of those days called their invincible constancy, "the most perverse obstinacy." Hath not this been the language of a persecuting spirit, from the time of the accusation of our Saviour by the chief priests; both Jews and Gentiles, and those worst of Gentiles, persecutors professing the religion of the Prince of peace and love, and counteracting it to the utmost of their power by acts of cruelty and injustice? I

* Probably Robert Oliver, who was vicar of the parish of Warton, near Lancaster, from 1734 to 1775. I have not been able to collect any further particulars of the case named in this letter.—G. C.

apprehend the case in question is a proof of this unchristian disposition, and that it is in the first instance illegal and unjust, and that no law of our country subjects us to pay wages to a parish clerk; and I am ready to put it to the issue of common law. Perhaps this might be known to the prosecutor, and thence he was induced to put them into the Ecclesiastical Court, where they might be harassed and lurched into a contempt, and subjected to every hardship a court hateful to God and man hath power to inflict. Their being sued there was for an illegal and unjust demand, and every act of that court was, and is, accumulated injustice. We have no reason to hope for any compliment to our religious scruples from chancellors and registrars. We have read of such officers, and their conduct, in Queen Mary's days, and we apprehend succeeding times have only varied the object, not the nature of the people's zeal. I freely own we are entirely at ease with respect to any spiritual disadvantage accruing to us from excommunication. The Judge of the whole Universe is not at the beck of any mercenary officer, whether civil or ecclesiastical, to execute his sentence of injustice and oppression, at the price of his own attributes of love and compassion. Nay, indeed, whilst such instruments of cruelty are found in the habitations of Simeon and Levi, may not thinking men say with old Jacob, "O my soul! come not thou into their secret; unto their assembly, mine honour, be not thou united."

I was astonished at the account he gave me of two Quakers being lessees of wool and lambs, and suing as appellants, because the appellees had not made a sufficient tender, &c. I have heard of many instances, and known some, where Quakers, being possessed of estates by inheritance or purchase, to which tithes belonged, have, without any temporal consideration, dismembered them from their estates, and in the strongest manner conveyed them to the land owners from whose estate they arose, being as conscientiously concerned against *receiving* as *paying* them; but never before heard of their suing for them. I procured an

inquiry to be made into this matter, and were I disposed to give thy Commissary as hard words as he uses for Webster's conscientious dissent, I might keenly recriminate, but I spare him. Two Papists commenced such a suit, but that two Quakers did, I call upon him to prove. I have copies of two certificates, one from the plaintiffs' solicitor, and one from the defendants' proctor, as my vouchers; the originals are in my hands. May I not call in question thy Commissary's claim to the epithets of "good and worthy," who can thus take up and make a false report, and impose upon thee with it.

I am much mistaken in the judgment I have formed of my friend Oliver, if these remarks are in his sight insignificant. I cannot think thy nature unfeeling, and am persuaded religion would improve every sentiment of sympathy with distress, especially where unjustly procured and unmerited. I therefore appeal to the man, to the Christian, for redress, which I hope is in thy power to procure. For though we fear no spiritual damages from excommunication, as now prostituted, we know there are temporal ones which do affect the already injured, oppressed parties. I am thy real friend and well wisher,

SAMUEL FOTHERGILL.

SAMUEL FOTHERGILL TO HIS SISTER.

Warrington, 3rd Mo., 23rd, 1760.

I am favoured with pretty good health, a blessing greatly to be prized, and in other respects quiet and content; I do not abound, nor am I wholly destitute; I have more than I have merited, and if I be stript, I acquiesce with His will, whom I think I can call My Father who is in heaven.

The revolving year brings nigh a season I look at with the alternate sensations of pleasure and sorrow, as these result from meeting with similar spirits, and being renewedly baptized with them for ourselves, for the living and the dead. It is pleasing beyond expression to renew a personal con-

verse with those who are dear to me from every tie; and to see a brother and sister in the strongest union, conveys a pleasure which, like the connexion, is deeper than nature.

Yesterday, I received an invitation from Jonathan Laycock, of Halifax, to the burial of his wife. To which an apprehension of duty obliges me to submit, though I confess not without reluctance. But I only ask to be right, and leave the what and the where. I expect little more rest. Our Northern Yearly Meeting, that for Wales, and London, are coming fast on; I am thankful for the present share of ability, which I hope will continue proportioned to the labour of the day.

Our worthy ancient friends, Grace Chambers * and Lydia Lancaster, are about to set out a long journey; I expect them here next week, and they intend for the Welsh Yearly Meeting, Bristol, Bath, and London. Full of days and full of virtue, their spirits are refined, by long experience, into a meetness for the holy inheritance.

S. F.

* Grace Chambers was born at Monkheselden, in the county of Durham, and about the year 1713, on being married, she removed to near Kendal. She was of strict, exemplary life and conversation, remarkable for her great plainness and simplicity of apparel, manners, and deportment, as well as for openness and generosity to her friends, and hospitality to all, especially to the poor. She had free access to many families of distinction, to whom her affectionate visits were acceptable, and of service. She possessed considerable skill in surgery, and in administering relief in many disorders; and this she did without fee or reward, and devoted much of her time to visiting the sick and those in affliction, to whom she was very helpful. As a minister, she was strong and lively in her testimonies, even when bodily ability had much abated. She finished a well spent life, at her own house at Sedgwick, near Kendal, in 9th Month, 1762, aged 85 years; being favoured at last with a comfortable evidence of gracious acceptance.

SAMUEL FOTHERGILL TO MARY PEMBERTON.

Warrington, 4th Mo., 7th, 1760.

I was favoured with thine, and must acknowledge it was acceptable, though it brought me the tidings of thy dear daughter's* departure out of this troublesome world; and I doubt not but thy mind will be so favoured with that calm acquiescence with the present dispensation, as to be enabled to say, It is the Lord's doing, and let him work as it pleaseth him. It is a debt we must all pay, and we ought not to repine at the hour of our summons. Indeed, when the race is shortened, and a quicker transition to eternal peace is granted than through the long, laborious scenes of sorrow allotted to many, it may be considered and prized as a mercy, and doubtless will be so in the cool moments of sedate meditation, when the mind is loosened from lower connexions, and reaching onwards to the immutable union and inseparable fellowship of the Lord's family. I was much comforted to observe in thine the happy, blessed end dear Mary was favoured with; I trust the remembrance of it will often solace her parents, and may it be memorably instructive to her surviving brothers and sisters, who know not how soon they must close their eyes to all visible things. Then, O then, a religious, watchful life, spent in the divine fear, will appear as it really is, an absolutely necessary preparation to what, in a solemn hour, is eligible to all—even a happy conclusion. I nearly and affectionately sympathise with thee, in the various exercising steps thou hast assigned thee to tread. I doubt not but the present afflictions will work for thee a more exceeding weight of glory; and such times of favour will be renewed, as to enable thee to rejoice in tribulation. May the ancient Helper of his humble children graciously support thee, and lead forward in the way to true peace; that, in the obedience of faith, thou

* Mary Jordan.

mayest be established, and all things work together under divine direction for thy comfort in hope.

I am about preparing a few instances of the great advantage and necessity of early piety, intending to print them, with some little introduction, believing they may be of some use. I think thy testimony concerning thy dear daughter will greatly add to the value and usefulness of such a performance; and I believe thou wilt not have any objection to my gathering up her valuable fragments.*

I am, through mercy, in a pretty good state of health. I have been much about home this winter, not wholly useless, nor idle; as the summer advances, it seems likely I may be more abroad, though I have no clear perception of any long journey. The visitation of the Shepherd of Israel seems extending itself, and in some place with a blessed prevalence to the scattered sheep amongst us, bringing some near who have been afar off, as well as bringing here and there one to the saving knowledge of his own Truth. May his work prosper, and the place of his feet become more and more glorious.

Our worthy ancient friends, Grace Chambers, in her 84th year, and Lydia Lancaster, in her 77th, were lately with us, on a religious visit; they bend their course towards Bristol and some adjacent places, and thence to London. They are as well as can be expected, considering their great age, and bravely strong in the root of living virtue. O, desirable state indeed, to have run a bright and glorious race, and be enriched with treasure, ancient and new; green in old age, monuments of Almighty power and goodness, descending to the grave, as much of them as the grave can hold, but the immortal part renewed in holy ardour, and happy in the evident foretaste of everlasting felicity. I have not seen Joseph White for several months; his service in this

* What progress was made by S. F. in this collection does not now appear. He did not publish any such work, and no remains of it were found after his decease.

land is truly acceptable and useful; his master is eminently with him, and I trust will keep him in the simplicity and power of the gospel. Assure thyself of my most cordial affection being ever warm to thee and thine, in which I wish you all happiness; in this, and the salutation of near love, my wife joins with thy sincere friend,

S. F.

SAMUEL FOTHERGILL TO JOHN PEMBERTON.

Warrington, 4th Mo., 10th, 1760.

..... As I tenderly love you, I rejoice in whatever attends you that is prosperous, particularly that our gracious Lord and Lawgiver overshadows your meetings, when the body is collectively assembled for his service. He hath often limited the turbulent waves which contentious spirits have raised, and for his own name's sake made evidently bare his holy arm. I have often remarked it with admiration and worship of heart, and learned from it that if we do the Lord's work in his spirit, no weapon formed against us shall prosper. I am thankful for the proofs repeatedly afforded, that we are brethren, and are in that spiritual fellowship which is not straitened by distance of place, and therein are capable of adapting matter suitable to your states in our annual assembly. Those epistles have required a vigilant eye, to prevent their being prejudicial instead of helpful; for there are too many amongst us, as well as you, who consider the approbation of men, more than the conformity to the pattern God clearly showed to the living amongst us in his holy mount.

..... I have just now received, from London, the inclosed printed epistle. I thought for some time I had a concern to send Friends of Tortola a few hints, and I therefore threw together a few sentiments. I sent it up to my brother for his consideration; he laid it before the Morning Meeting, who, with some little immaterial alteration in the words, directed it to the press, as it was consi-

dered that the transient reading of an epistle once in a meeting, might be of less use than printing such a number as might supply every family with several. One hundred of them will be sent to Tortola. .....

My time hath been pretty much employed, in one little service or another, during the past winter; and I have got peace of mind, and that is very great riches. I am obliged to thee for the Yearly Epistle from Philadelphia. It contains profitable truths, and will, I doubt not, be of service. I think the artless simplicity of the gospel, unlaboured in point of diction, is most likely to add weight to these epistles; and, perhaps, if you judge it necessary to continue the practice of printing yearly epistles, you may study simplicity and plainness of address. Though I suppose you will hardly judge it necessary to print every year, lest the wheels be clogged, and the frequency of instruction destroy its use.

I most sincerely wish thee every degree of essential happiness, and that peace and satisfaction which alone soothes the sorrows, and alleviates the distress, of our probationary pilgrimage.

S. F.

The following is the Epistle mentioned in the foregoing letter:—

TO FRIENDS OF THE ISLAND OF TORTOLA.

Warrington, 3rd Mo., 17th, 1760.

DEAR FRIENDS,

Though I am personally a stranger, and unknown to most of you, yet ye have been, of late time especially, so frequently the subject of close thoughtfulness to me, and with so much warmth as to engage my mind to visit you in a collective capacity with this Epistle, from some apprehension of duty, and with a heart replenished with sincere good-will, in which, I wish you the possession of that happiness which is everlasting.

It was tidings of great joy to the living body of Friends in this land, to hear that the Lord Almighty was at work in your island, to beget children to himself; and that the same substantial virtue which wrought upon many, in this and other nations, to redeem, and purify them a people to the praise of his great Name, had also visited you with a day-spring from on high, and produced the same blessed fruits in measure, even a death unto sin, and a new birth unto righteousness; and, by the baptism of the Holy Ghost, brought them into the one spiritual body, whereof Christ is head. Oh the tenderness, the fear, and watchfulness, which attended some of your souls in that day!—a precious day of visitation, which ought for ever to be remembered; a day wherein the Lord allured some of you, and brought you into the wilderness, speaking comfortably to you, and, in his own time, gave you vineyards from thence: some of you, I believe, have in remembrance those times of divine betrothing, and cannot but acknowledge it was the Lord's doing. Then the mind was humbled as in the dust, and a living concern arose, to walk in white, and to enter into covenant with the Lord your God; a covenant you then hoped would never be broken. In this simplicity of heart, the Lord's children are ever safest, Almighty Power watching over them for good, and regarding with a Father's care. As individuals amongst you were thus engaged, the sympathy and fellowship of the one body spread over sea and land, and we became as epistles wrote in one another's hearts, and were baptized by the one Spirit into the one body, wherein is the bond of peace, and unity of the saints. In this stood our rejoicing on your account; for it is not the accession of numbers to our name, but the gathering of souls to the everlasting Shepherd, which gives joy to the Lord's family, in heaven and earth.

Now, dear Friends, is not the dew of your morning at times brought to recollection, and its heavenly relish remembered? Yet, hath not a loss sensibly attended you, and the once promising plantation amongst you become less fruitful and beautiful? If so, where shall we enquire for the cause?

We shall not find any deficiency in Divine compassion; but the loss hath been occasioned by a neglect to follow on to know the Lord in his own way and leading, and a departure in heart from him hath ensued, whereby the work hath been marred, and that goodness, wherein the holy, unchangeable One would have established you, and rendered a permanent blessing and beauty to you, hath been to too many as a morning cloud, and as the early dew, it hath soon passed away. Such ever was the consequence of unfaithfulness to the discoveries of the pure light: weakness, revolt, and backsliding have ensued—and when people have forsaken the Fountain of living waters (which is open for sanctification and refreshment), all their labour and inventions have been as broken cisterns, that can hold no water; and the latter end of such, unless they return and repent, will be worse than their former unenlightened state. Bear with me, dear Friends, in this freedom; my soul longs for your help and restoration, that by and through you the great Name may be exalted in those islands, and that part of the Lord's footstool may become glorious.

Let, I beseech you, the seeming foremost rank amongst you look closely to their own steps, and consider carefully, whether they have not by some means contributed to the general decay of lively zeal and care, through their own declension and lukewarmness; for it is most certain, the faithfulness, or unfaithfulness, of this rank, hath a very great influence over young and tender minds, as well as of those who may be more advanced in years and experience, and yet not void of a secret relish for heavenly matters. Return therefore, I beseech you, oh ye chiefs amongst the people, to your first love, and do your first works, lest greater desolation ensue, and He, who walketh in the midst of the seven golden candlesticks, come unto you quickly, and remove your's out of its place; for why should the candlestick remain, when the light and lustre of the candle is extinguished? And, dearly beloved Friends of the rising generation, and ye in the prime of life, suffer and receive

the word of exhortation, from one who tenderly loves you; remember your Creator and your Judge; let not the foolish amusements, or vain conversation, of this world prevail to turn you aside from your great and everlasting interest; remember there is not any thing of this world can lay the foundation of eternal peace; it is an earnest, humble seeking after the sanctifying Hand, and submission to its virtue, which can alone fashion you as vessels of honour, and fit you for the heavenly kingdom; cherish the secret drawings of Divine love; be not ashamed of its tendering, restraining effects; why should you sell your souls for a thing of nought? for such will be the smiles and frowns of this world in a day that is hastily approaching. Let not therefore the evil example of others, nor the reproach of the scornful, prevail to your hurt, but retain the fear of God, which will keep the heart clean, and be an excellent enduring treasure, when every thing else shall vanish as a vapour.

And it most certainly behoves you, Friends, who were natives of this land, and have had your education amongst us as a people, and been frequently directed to the Heavenly Monitor, to walk with great circumspection; ye are amongst a people who have been made partakers of the like precious faith with us, principally through the immediate reach of a Divine Hand. Will not their eyes be turned to look at your conduct, and to observe the fruits of your faith, by its prevalence in your lives and conversation? And if, instead of the blessed fruits of righteousness, the contrary should appear, and your conduct be the means of stumbling to any, and evil liberties be pursued by you, to your own and others' hurt; to such I testify, in the name and under an awful sense of the authority of the Most High, it had been better for them never to have known the way of righteousness. Heavy, very heavy, will be the weight of the complicated guilt of their own transgressions, and the transgressions of others made worse by their example. Woe, from a righteous and dreadful God, to those by whom such offences come. I make no doubt but there are amongst you an honest seed,

an afflicted and poor people, some of the Lord's poor, who retain in some good degree their first love, and bewail the hurt of Zion. I beseech such, stand fast in their own lots; abide in the faith and patience; be sober, and hope to the end: though the times are gloomy, the out-goings of the morning are of God, and he can, and will in his own time, cause the wilderness to become a fruitful field. Look not too much at the declension of others, lest your faith should fail; but stedfastly look to, and follow on to know, the Lord Almighty, who remains for ever, and the defection of multitudes can by no means impair his unchangeable truth and righteousness.

In a sense of the fresh, extending of ancient, all-sufficient Help, I most tenderly and affectionately salute you. May the scattered amongst you be brought home, and the negligent be roused to diligence, whilst yet a little day continues; let the tender breathings still remaining be cherished, that they may gather strength, and enter with holy prevalence the ear of the Lord and Father of his people: this is the sincere prayer of one concerned at heart for your restoration, and stability in righteousness and peace for ever.

SAMUEL FOTHERGILL.

SAMUEL FOTHERGILL TO SUSANNA HATTON.*

6th Mo., 27th, 1760.

In some sense of that sympathy and union which renders the Church of Christ a compact body, I tenderly

* This friend was born at Grange, in the north of Ireland, in 1720. Very early in life, her mind was brought under the tender visitations of divine love, and such was her zeal and her love for the Truth, that she generally went many miles on foot to attend meetings, and laboured hard in the service of her employer to make up for the time thus occupied. In the seventeenth year of her age, she received a gift in the ministry, and, as one planted by the Master's hand, so rapid was her growth therein, that, with the unity of her friends, she paid a general visit, before she was eighteen years of age, to Friends on the continent of America, in company with

and affectionately salute thee. I most sincerely wish thee a good journey,—good to thyself, and so to others. I cannot doubt of the propriety of thy mission to that part of the Lord's vineyard; I had an evidence in myself, in solemn silence, that thou wert under the Master's appointment for that service, and I earnestly desire the wisdom and power of Truth may seal its own evidence on all thy labours; and, dear friend, though I apprehend myself a younger brother, and now addressing myself to one who was in Christ before me, yet permit me to offer to thy thoughts a few sentiments, which have been sealed usefully on my heart.

First.—It is a most solemn and awful thing to assume the name of the Lord's ambassador; I believe thou considers it so. Thence ought we also to consider the high obligations we are under to receive from him, not only his instructions, but our credentials.

Secondly.—These will not be withheld, if we wait our Master's time; his sound will be certain, and his discoveries clear. We shall not say, like Ahimaaz, When I ran, there was a tumult, but distinctly receive and deliver our Master's message, in his own wisdom and spirit.

Thirdly.—In all our service, let us remember our Lord's dignity, and endeavour to maintain it according to the proportion of strength vouchsafed, both in purity of life, and

Ruth Courtney. She was married in 1742, and for many years had to pass through many outward difficulties, as well as inward exercises and trials, for the cause and testimony she had espoused, and she was favoured to hold fast her integrity to the Truth. She travelled much as a minister, in several parts of Great Britain and Ireland. In 1760, being then a widow, she embarked on a second visit to America. She afterwards married Thomas Lightfoot, and they settled in Pennsylvania, where she continued to be a faithful labourer in the cause and service of Truth. She was a living and powerful minister, awful and weighty in prayer, careful to wait for the fresh anointing for right qualification. She departed this life on the 8th of 5th Mo., 1781, aged sixty-one, a minister forty-five years.

singleness to him, in our ministerial capacity, being empty without him, and only filled with his fulness.

Fourthly.—Let us learn to try the spirits, whether they are of God. I have seen a danger (especially in your sex) of being taken by the passions; the passionate preacher hath affected the passionate hearer; both have been in raptures, and neither of them profited. This is a place I would endeavour to guard thee in, my dear friend, as I am apprehensive the emotions of thy mind are sometimes strong and animated. Mistake not the warmth of passion for the gospel authority; the first is like the rattling thunder, which frights, but never hurts; the last is like the lightning from the east, which illuminates, and at times breaks through all opposition, and melts down every obstruction. I know the integrity of thy heart, and, what is infinitely better, our Father who is in heaven also knows it, and will not forget to be gracious; and therefore, with the most unreserved freedom, I remind thee of these things. May thy Urim and Thummim be with thy Holy One, whom thou didst prove at Massah, which implies the hour of temptation, and with whom thou didst strive at the waters of Meribah, or strife. Look carefully to him in all thy goings, so shalt thou dip thy foot in oil, when thou treadest on high places, and the arms of thy hands will be strengthened by the mighty God of Jacob. If deep poverty be thy lot, be not disquieted, neither pour forth thy complaints to any mortal; have no confidant, but eternal Help. I never knew deeper poverty, nor more glorious riches, than in that land, but I found it safe to wear my sackcloth on my loins, and put on my best garments honestly and sparingly. Receive no obligation from that quarter, which thou can avoid, lest they say, "I have requited her labour," or make vain the purport of thy testimony.

In the course of thy passage, be courteous to all, unless restricted by secret direction with respect to any particular, which I have found my peculiar duty in some parts. Let not affability enervate thy mind, nor lead from the steady stability attendingthe faithful minister; and yet guard against

a spirit which leads zealous people sometimes to say, "There is none righteous, no not one," and therein to overlook the hidden, suffering seed. Let thy eye be in thy head, so shall thy goings be ordered of the Lord, and be attended with peace to thyself, comfort to the living, and general usefulness to the church. Be not hasty to embrace the offer of any companion in service; try their spirits, and feel the liberty of Truth in it. I should rather choose to take one occasionally, as way might open, than engage for any considerable journey. I think it is still more necessary to press thy declining any companion from England or Europe, who might have a concern for themselves to discharge their own duty, without regard to thine, and so might another be oppressed by thee. Farewell, and may the Lord of all consolation be with thee in every trial, and support thee by his arm, enrich thee by his grace, replenish thee by his wisdom, and comfort thee by his rod and staff.

S. F.

SAMUEL FOTHERGILL TO JANE CROSFIELD.

Warrington, 6th Mo., 28th, 1760.

I am concerned that it so falls out I cannot be at home personally to bid thee farewell and wish thee a good journey. However, the travail of my soul is for the help, strength, and safety of all our Heavenly Father's children, that they may be so wisely conducted in all things, as to know the returns of peace, and feel the unity of the spirit and of the body.

If we are little enough in our own eyes, we shall know divine strength in our weakness; but when any apprehension of our strength and wisdom possesses the mind, weakness and loss in every respect ensue. Thou hast my good wishes in thy present concern;* it is, indeed, a weighty undertaking, and requires a double portion of the Spirit to

* A visit to Friends in America.

go through. Let thy dependence be upon the renewings of divine help, and all thy movements in the gospel spirit. Seek after the simplicity of Truth, and its littleness. Thou art going amongst a people, many of whom have understanding hearts, and can discern wisely between spirit and spirit, between sound and substance; this I mention for thy encouragement, if thou art single hearted.

May best wisdom direct thee in all thy steps, preserve thee solid in thy spirit, lively in thy ministry, wise and discerning in thy conduct towards all, and upright and exemplary in thy conversation!

S. F.

Jane Crosfield was the daughter of James Rowlandson, and wife of George Crosfield, of Preston Patrick, in Westmoreland. The following notice of her occurs in the journal of James Gough, date 1740:—"After meeting (at Height) I went with James Rowlandson's family to his house at Frith. His daughter Jane had, for a little while past, appeared at times in the public ministry, in our meetings. So much of tenderness and of inward fervency toward Christ, the beloved of her soul, prevailed in her, as to make deep and lively impressions on my mind."

She received a gift in the ministry when about twenty-six years of age; and in the Christian exercise of it visited Scotland, North America, Ireland three times, and many parts of England several times; "She was enabled to labour honestly "in the line of the gospel ministry, and made instrumental to "the help and encouragement of many. ..... She was often "engaged in visiting the families of Friends, and had consi-"derable service therein, being qualified to administer close "and pertinent counsel and advice to their various states "and conditions. In much tenderness and affection she "was anxiously concerned to labour with the rising genera-"tion, that they might devote their early days to the Lord's "service, and come up steadily, and at all times and in all "places, in that plainness and simplicity of dress and

" address, into which Truth ever leads its faithful followers; " and not yield a temporising conformity to the prevalent " fashions and manners of the world, which expose to many " dangers, and tend to alienate the mind from its best " interests.

" Her conduct and conversation amongst mankind well " corresponded with the doctrines which, as a minister of " Christ, she was concerned to deliver; being an exemplary " pattern of self-denial, moderation, and Christian simplicity, " and much distinguished for her hospitality and openness " of heart."

She departed this life on the 2nd of the 2nd Month, 1784, aged about 71, a minister 44 years.

This honourable woman, the editor's grandmother, is also mentioned by John Woolman, in his journal; he says, " Being now at George Crosfield's, in the county of West- " moreland, I feel a concern to commit to writing that " which to me hath been a case uncommon." ..... And again, " I rested a few days, both in body and mind, with " our friend Jane Crosfield, who was once in America." " (7th Month, 1772.)

SAMUEL FOTHERGILL TO GILBERT THOMPSON.

Warrington, 6th Mo., 29th, 1760.

DEAR COUSIN,

I believe I should be out of the way of my duty, if I did not impart to thee and thy sisters a dream or vision that was represented to me the last night, and perhaps the interpretation of it may be brought home to your own hearts.

I thought the great day of account was come, and all nations gathered to receive the irreversible sentence; I beheld a variety of states, and many clothed in different colours, many in white, which, nevertheless, was of different degrees of lustre and beauty. I saw many whom I knew, and amongst others thyself and sisters; I thought your

garments appeared more white than many; and whilst I mused on the tremendous, yet glorious day, the trumpet sounded with a distinguishing energy, and seemed to say, Come, ye blessed. I beheld multitudes arise, as from the eminence of a mountain, and ascend triumphantly. My eye descended to the mountain whence many had risen, and in whose company I had seen thee and thy sisters. I thought I clearly saw you remain on the earth, clothed in garments measurably white. I queried in my heart, alas! how happens it that these are left behind? Immediately the white garments fell off, and each of you appeared in the common dress in which you usually appear. But I beheld chains which seemed fastened about your necks, and bound every limb and part of the body but the head, and these chains were fastened to great rings in the earth, and held you so fast as to prevent any of you ascending to those who had taken wing and risen on high. Here I awaked in great concern of mind, and found an engagement to impart it immediately to thyself and sisters; none other knows the least tittle of it, nor shall, from your most affectionate

S. F.

SAMUEL FOTHERGILL TO ISRAEL AND MARY PEMBERTON.

Warrington, 9th Mo., 8th, 1760.

Though the channel of personal and epistolary conversation with you may be at times interrupted by other occasions, which abundantly present themselves in the course of my labours in the heritage, yet the best springs of that love are often opened in my heart towards you and yours, in which I travail for your preservation in the way of righteousness, and increase in the saving knowledge of God, and his dear Son, the redemption of his family and people.

Dear friends, this generation, and we with it, are passing away fast; let us be careful to leave good footsteps to the next, that our memory may be sweet, and our peace flow as a river. We have our several probations to pass through,

and our warfare to accomplish; various are the trials and besetments, some constitutional and some adventitious, so as to occasion a query, Who is sufficient for these things? I beheld a state to which salvation is ever extended; and that is true poverty:—"This poor man cried, and the Lord heard him, and saved him out of all his troubles." Oh, the excellence of this state of poverty, and being stripped of every human dependence, when all flesh is silent before God, and confusion covers its face; then, indeed, the Lord arises in his holy habitation, made so by his refining Spirit. The longer I live, the more clearly I see, in emptiness is fulness, and that our capacity of service is in our deep submission; then will the Lord's arm awake, and lay hold on strength, and fill the bow with Ephraim.

My soul is humblingly relieved in the fresh and feeling sense of His precious love and life, who is the strength and hope of his children; let yours be broken down before him, to be searched and then bound up, and the fresh renewing of covenant and holy zeal for his Truth become the girdle of your loins. So be it, O Father of all the living, amen.

And, dear children, beloved and longed for, my prayers are for you, and my wishes, as for my own soul, that you may acquaint yourselves with the power of an endless life, and be mindful of your privilege in being descended from a line that Truth has made honourable, and would bless *you* in like manner. Let an early remembrance of your Creator possess your minds, and the cloud of witnesses to the glorious manifestation of Truth in the inward parts prevail with you to join their happy experience; let the peaceful, happy conclusion of your beloved sister be often remembered, and the blessed means of it, even her love to Truth, and obedience to its manifestations. This led her to fear and love God, and honour her parents: they mourned for her loss, but not without hope, as she entered into everlasting mansions of peace. But very different is the sorrow of religious parents which arises from undutiful conduct in children, who pierce the parents with bitter sorrow, and that exceed-

ingly aggravated by a reflection that such conduct is offensive to a righteous, heavenly Judge, who will plead the cause of afflicted religious parents with their rebellious offspring. May other conduct from you furnish the well-grounded hope of a portion with the just of all generations.

At present I enjoy my health more uninterruptedly than for some time past; I have spent two weeks at Scarborough, to my advantage and satisfaction of mind. I propose setting out to-morrow towards the Circular Yearly Meeting for the seven western counties, to be held in a small town in Gloucestershire,* where are none of our society.

S. F.

In the foregoing letter, S. Fothergill mentions a visit of two weeks to Scarborough. He was accustomed to visit that place, both for the benefit to his health which he derived from it, and from the stronger motive of religious duty. It was then much frequented, during the season, by many of the nobility and higher classes; amongst whom he was often largely engaged in the ministry, they being much in the practice of coming to Friends' meetings on such occasions. In one of his letters from this place he says,—"I "have been mercifully sustained by best help to labour in "the gospel service, in several very large, crowded meetings, "to which many people of distinction resort. This seems "my principal business here, together with some more "retired opportunities amongst Friends' families as occa-"sions offer."

It was during his visit at this time that the following circumstance occurred, as was afterwards related by Samuel Fothergill himself to some Friends who accompanied him on his journey homewards from London. He told them that during one of his visits to Scarborough, he observed that Admiral Tyrrell† attended several meetings of Friends

* Wootton-under-Edge, at least 150 miles from his own habitation.

† Richard Tyrrell, an English Admiral; the engagement he

at that place; and he took particular notice of the solemnity and reverence of the admiral's behaviour during the meetings, especially in the time of silence. One morning the admiral came up to Samuel in the public room, before many of the nobility and gentry, and said,—"Mr. Fothergill, I have a very high opinion of your people's principles and practices, especially the inwardness and spirituality of your silent worship." Samuel replied,—"Admiral, I think such a testimony from thee, as a man of war, rather extraordinary, concerning us and our principles, which are for peace, and against all fighting." The other answered,—"Sir, I am of your opinion in that particular, and fully believe that the time will come, when *nation shall not lift up sword against nation, neither shall they learn war any more:* but as every dispensation of unerring wisdom must have a beginning, so this has had one amongst *you*, but has not yet reached *us;* and as to what *you* hold of a union and communion with the divine Intelligence, I know, by happy experience, it is attainable in this life; one instance of which now occurs to me. When I had the honour of commanding three of his Majesty's ships of war, as commodore, before the late peace was concluded, account was brought me that five large French men of war were bearing towards us, all superior to ours in men and guns: a council of war was called; and whilst they sat, I retired into my cabin alone; and, after getting into perfect stillness, I heard, in the secret of my mind, a voice as intelligible to my understanding as any words ever were to my outward senses,—'Go, fight the French fleet, for I have delivered them into thy hand.'—I rose, reverently thankful for this divine intimation, and went to the council, letting them know that we should fight the French fleet, and that I was sure of victory. All was made ready, and we engaged; the event proved

mentioned took place in 1758. In 1763 he went out to the West Indies as commander of the fleet, and died on his passage home, in 1765.

the certainty of this gracious intimation, we having obtained a complete victory, as is set forth in the history of that war."

There are some instructive remarks on this incident, by John Barclay, in his "Select Anecdotes," &c.—*London*, 1822.

SAMUEL FOTHERGILL TO JOHN GURNEY.

Warrington, 10th Mo., 11th, 1760.

..... A variety of engagements fill up my time; several journeys the last summer have fallen to my lot, yet the affection I bear to many individuals, thyself and dear wife amongst others, remains strong, though concealed in silence: may the holy flame of love be maintained, so shall we be made precious in the sight of our Heavenly Father, and dear to his family. Its most certain effect is to purify the soul; some have received its lustre, and walked in the speculation formed from its light; these fail of its blessed fruits, and lie down in sorrow. But when the light of Israel becomes a fire, and his Holy One a flame, and our hearts truly subjected to its operation, our feet will be fixed steadily in the path, and our peace will flow as a river.

S. F.

SAMUEL FOTHERGILL TO HIS BROTHER JOHN.

Warrington, 11th Mo., 12th, 1760.

The secret emotions of tender affection to thee and dear sister frequently and strongly bring you both to remembrance; and when I can, I pray for your preservation and establishment in the possession of every blessing; in particular, of hearts clothed with a holy sensibility of divine favour, and an anxious thirst of soul after still more and more worthiness; for gracious remembrance in every needful time, for such times will come; the smoothest passage is often mercifully thorny; and the kings and priests of God's

own anointing, when a superficial eye views ensigns of royalty, have underneath sackcloth on their loins.

It is never better with me, than when I descend to bring up some fresh memorials from the hidden depths. Though the waves and billows may at times pass over my head, they are thy waves, oh Father, and I will humbly look through them all towards thy holy temple.

I have thrown together some sentiments and remarks, by way of reply to the sermon and address I mentioned to thee in my last; as soon as I can, after they are transcribed, I think to send them to thee, and refer them to thy decision, whether to destroy them, or lay them before the Morning Meeting. I think I shall be easy either way, though I sometimes think something of the kind, if well done, might be useful in those parts, about Lichfield, where the address and sermon is spread, and where there are very few Friends. I am not fond of controversy, still less of seeing my name in print, but I was not wholly void of an apprehension of duty.

The great event of the decease of the king hath manifestly proved Jacobitism to be at a low ebb; he is sincerely mourned for by many. I was considering what Friends would do on the present occasion; there seemed a duty to the Society which required instant attention, that is, to caution against the inconsistency of going into mourning. What is done in this respect I know not. I also thought the Society would consider itself obliged to address the successor; I knew not whether the Meeting for Sufferings would undertake it, or defer it to the Yearly Meeting; but a letter just received informs me that the Meeting for Sufferings have concluded to address the new king; in which, may best wisdom guide you Though I cannot help you, I could almost wish to be present at your deliberations. As I was musing a little last night upon the subject, it came into my mind to offer one paragraph to thee; if the sentiment be improper, reject it, if there be any thing in it worth a thought, thou knows how to improve it, and give it a

proper turn. I know thou wilt make allowance for me if a warmth of heart surpass right judgment.

S. F.

The suggested paragraph.—"May He who touched the "mind of youthful Solomon, at an age similar to thine, with "the love of wisdom, which, at his accession to the throne "of his royal father, he asked of God, bless thee, O king, "with a wise and understanding heart, and add thereto "riches, honour, and length of days."

N. B. I believe Solomon's vision, in Gibeon, was in the twenty-third year of his age, the age of our present king. If the sentiment be too trifling, excuse me, and pass it by.

S. F.

In the preceding letter, S. Fothergill mentions some remarks which he had written upon a Sermon and an Address delivered at Lichfield. His remarks were afterwards published, and led him into some controversy in defence of the doctrines of the Society of Friends on the subject of Water Baptism. His opponent was Edward Owen, at that time Rector of Warrington, and in much reputation as a learned man, and as an accomplished classical scholar.

The occasion of this controversy is thus described by S. Fothergill, in the introduction to his second pamphlet:—

"M. Pilkington, Prebendary of Lichfield, some time ago "published a Sermon on the Nature and Necessity of Water "Baptism, as an indispensable token of the Christian Cove-"nant, &c. This he prefaced with an 'Address to the "People called Quakers;' in which he called upon them "to declare their sentiments, and pointed them out as in a "state of exclusion from the covenant in Jesus Christ.

"This induced me to throw together a few reasons for our "dissent: though I enter into controversy with reluctance, "I would not decline a sober discussion of the things most "surely believed amongst us as a people.

"This I hope will be a sufficient excuse for my remarks "on the Prebendary's arguments: I did not begin the dis- "pute, but attempted to speak our sentiments in our own "language, and remove the censures he had passed upon "us, as it seemed consistent with the Apostle's advice, 'Be "ready always to give an answer to every man that asketh "you a reason of the hope that is in you, with meekness "and fear, having a good conscience; that, whereas they "speak evil of you as of evil doers, they may be ashamed "that falsely accuse your good conversation in Christ.' 1 Peter iii. 15, 16.

"Respecting the temper in which I wrote, I have this "evidence in my own mind, that I felt no sensation incon- "sistent with the angelic song, 'Glory to God in the highest, "and on earth peace, good-will towards men!'

"An anonymous auxiliary to M. P. anticipates the reply "with what he styles, 'a temporary local antidote against the "errors in my pamphlet,'..... and soon after a second part "is published; the author no longer conceals his name, but "signs, E. Owen. This pamphlet engageth my present "attention, as he calls upon me to a review of the subject "with this remark, 'An honest man owes so much to his "Creator, the world, and his own conscience, that he ought "either to justify or retract his opinions.' As my opinions "are not taken upon trust, nor merely the result of education, "but arise from the evidence of what appears to me to be "truth, I cannot recede from them without violence to my "understanding and conscience: I stand open to conviction, "and follow truth with suitable dispositions; in this pursuit "I humbly confide in success and acceptance with an omni- "scient gracious Judge. I must therefore either be silent, "or give a reason of the hope that is in me; the former "seems a suppression of truth; the last, I hope to perform "with decency and candour, it being my principal design "to vindicate the spiritual religion of the Holy Jesus, and "a people who embrace it, though under the discouragement "of popular prejudice."

The first publication was entitled, "Remarks on an Address "to the people called Quakers; and a Sermon on the nature "and necessity of being admitted into Covenant with Christ "by Baptism; published by Matthew Pilkington, LL. B., "and Prebendary of Lichfield; in a Letter to the Author, "by S. Fothergill. To which are added, a few Observations, "by J. Phipps. London, 1761."

This was answered by a pamphlet, in two parts, signed E. Owen; "The Necessity of Water Baptism; a Discourse "occasioned by a pamphlet lately published by Mr. Samuel "Fothergill, of Warrington, in defence of the Quaker notion "of Baptism." Liverpool, 1761.

Some time after this, S. Fothergill's second publication appeared, "A Reply to a pamphlet published, in two parts, "by E. Owen, entituled, The Necessity of Water Baptism; "by Samuel Fothergill." London, 1763.

Here the controversy ended. The subject was treated by S. Fothergill in a clear manner, the arguments and proofs he adduced in support of Friends' principles were close and forcible, and it was admitted, even by those who differed from him in sentiment, that he had much the best of the argument.

SAMUEL FOTHERGILL TO ELLEN EVANS.

Warrington, 2nd Mo., 6th, 1761.

I am much indebted to thee for the tokens of thy remembrance of me, which I have lately received; there is room for renewed encouragement to seek after that Hand which maketh fruitful in old age, even covers with verdure and plenty all the trees of the Lord's house, according to their degress of growth. I am thankful to cultivate my acquaintance with these signal instances of the mercy and power of Him who is the preserver of his people; these have known him throughout all their day, from their beginning to advanced years; they can commemorate his kindness in youth, his strength in the meridian of life, and his tender

regard when the shadows of the evening approach. I observe with pleasure thy happy experience of his regard; may it be thy covering through the valley of the shadow of death; and may the Everlasting Arms be open to receive thee when thy race here is accomplished! I have strong hopes that the ties of nature, the example of honourable parents, their solicitude, the weight of filial duty, the evidence of the beauty and usefulness of religion, and the importance of divine favour, will combine to excite thy children, for whose welfare I am anxious, to renew their diligence and care to walk in that path, which all the generations of the righteous have trod, in their way to glory and peace. Not all the wisdom of the world, nor the fallacious promises of its favours, are able to direct to this path; the way-faring man, who is on his pilgrimage, in weakness, besetments, and poverty, shall not err in his seeking, though he may be accounted simple; it is better to be a fool for Christ's sake, than wise in all the wisdom of this world!

I am, through mercy, preserved thus far, this winter, in a tolerable good state of health, mostly about home, and seldom idle; peace is my reward, and that is better than all the world. Dear Joseph White spent last week with us; he is well, and his Master is eminently with him; his bow abides in strength, and his hands are strong: the state of the Church requires close labour, and in that is the reward of the faithful, as when they pour water out of their buckets. Farewell, dear friend; I love to hear from thee.

S. F.

SAMUEL FOTHERGILL TO ISRAEL PEMBERTON.

Warrington, 2nd Mo., 21st, 1761.

I remember thee frequently, with unabated affection, and never more nearly, and with greater sympathy, than of late, when one of the bitterest cups thou ever partook of has fallen to thy lot. I cannot enlarge upon it; I trust thou

hast a secret resource to apply to on this occasion, and may the never-failing Helper support thee and thine, in this and every other probation. How greatly necessary is it for us all to wait diligently, to know our minds and affections circumscribed within the holy limits, and an early government over our own spirits; thus the lamb and the lion can lie down together, and an habitation of peace and quietude is found in the mountain of God's holiness. Out of this subjection of spirit, is ruin and contention; and though we may detest imbruing our hands in blood, yet we may destroy the hidden, innocent life in ourselves or others. May every dispensation instruct us, and may we be like the skilful, industrious bee, who gathers honey from flowers of almost every kind. I have in vain attempted to express my sympathy with thy dear wife, in a few lines I enclose; I wish her every thing I could petition Heaven for, on my own account, in the day of my distress. I remember thy children very tenderly, and scarce forbear reminding them of the striking instruction resulting to them from their dear sister, who lived beloved of God and man. Instructed by her conduct and example, the incautious youth grew up in piety and honour, learned how to live, and met the languishments of sickness, and the terrors of death, with holy, humble fortitude; her last days were crowned with honour, and her conclusion was glorious. Such was her happy translation to a life exempt from sorrow and danger, and for ever to drink the heavenly wine unmixed in her Father's kingdom. An early acquaintance with the Lord of all power and goodness, who drew her by the engaging virtue of his love, and taught her to love his judgments, subjected her will, seasoned her spirit, and sanctified all to her. An humble, submissive, meek spirit rendered her amiable; due regard to her parents rendered her acceptable, and preserved her in righteousness. She knew the sting of death to be removed, and could commit her lamb-like spirit into the hands of the Lord of perfection and purity. But, alas! my heart is pained within me, to consider the opposite conduct of one united to her

in the natural alliance of a brother. I cannot pursue the subject; I need not; you, dear children, are too sensible of it to need much explanation. Think not, I beseech you, especially dear Israel the younger, that it is possible to be safe anywhere but under the humbling hand of God. Let all proud, exalted, unmortified flesh tremble, for confusion in various forms attends it, in its loftiest, securest state. I most sincerely salute you all, elder and younger; may the blessings of the everlasting hills, whose foundations can never be shaken, rest upon you, is the humble prayer of, dear friends,

Your's in tenderest affection,

S. F.

SAMUEL FOTHERGILL TO MARY PEMBERTON,

On the Death of her Son.

Warrington, 2nd Mo., 20th, 1761.

I never knew until lately, how near thou wast and art to my soul, though I thought I ever placed thee amongst those with whom I am not merely united, but bound up in the bundle of life, in such a covenant as will survive time, mortality, and all its troubles. The exquisite sympathy I feel with thee is not to be described; all language is baffled; I can sit down with thee in deep and solemn silence, and mingle my tears and sorrows with thine. I cannot attempt to suggest motives of comfort to thee; I believe, nay, I am assured, the Invisible Stay of all ages and nations is not far off to succour thee; when the tide of maternal sorrow rises to the highest, he can command its noise to be the voice of praise, and stay the tossed soul upon himself.

I cannot add much; my feelings exceed my utterance; I know dear Israel is now thy help-meet, and sharer in affliction. May the Lord of Heaven regard you and yours, and support in the closest trial.

My wife joins with me in tender affection and sympathy.

Dear Mary, thy afflicted Friend,

S. F.

SAMUEL FOTHERGILL TO ELIZABETH BAKER.*

Warrington, 2nd Mo., 22nd, 1761.

Among the many wishes of thy friends for thy happiness, none desires it with more sincerity than myself, though more silent about it than some others; and as a testimony of my concern for thy welfare, I sit down to throw before thee a few hints, which may be useful to thee, if attended to, even to render thy life easy and happy, and thy end honourable and peaceful.

First and principally, thy duty to the Almighty Lord and Maker of all things, by whom, and through whom, all things visible and invisible consist; the Author of all blessings. Let him be looked to, and remembered by thee in this light, and be humbly engaged to seek his favour. Let nothing impair thy love to him. He it is that can blast every pleasing prospect, can wither every hope, and also sanctify every affliction. Be not ashamed to shew thy trust in him, by humbly walking before him. It is in vain to expect a total freedom from sorrowful events, but a great mercy to have the Staff of Ages to lean upon.

Secondly; thy duty to thy husband, who, if I judge right from his tenderness and affection to thee, will be entitled to every degree of a mutual return; study his temper; accommodate thy own to it. I have seen great inconvenience arise through inattention, where the wife hesitates at the request of the husband, and yields at last a reluctant obedience; this diminishes that tender affection which is the life and comfort of the married state, gradually creates a distance, and then life may be uncomfortably dragged along, but not happily enjoyed. Cultivate in his mind, and in thy own, every religious sentiment; strengthen that part as much

* This letter was addressed to Elizabeth Baker, on her marriage with Joshua Sibson, of Lancaster. She afterwards married Thomas Whitwell, and died at Manchester, in 3rd Mo., 1826, aged 87.

as possible: hereby a twofold cord of divine love and natural affection will unite you in a covenant never to be broken.

Third; towards Friends of the meeting into which thou art removing, let thy conduct be humble, affable, and exemplary, not assuming; preferring others, that others may prefer thee. Humility is the surest way to honour: let no emulation to be greater than some, and equal to the greatest, ever be harboured in thy breast; for this will raise displeasure, envy, and other disagreeable affections in the minds of others. Let thy dress be rather beneath, than on the level with thy circumstances; it will be to thy reputation.

Fourth; let it become thy constant watch to avoid that ruinous practice of tattling, talebearing, and secret reflection. These sources of division and mischief are hateful to God and man. This character sets itself as the object of general contempt; its hand is against every one, and every one's hand and heart will be against those who merit it. The concerns of one's own mind and family are sufficient to employ a prudent mind, without interfering unnecessarily in the business of others. Notwithstanding this, sacred reproof, where just, and immediately addressed to the party, is a beautiful, useful part of friendship.

Fifth; let thy husband's relations become dear to thee; cultivate every sentiment of friendship and affection for them, especially for his mother, with whose anxieties a son must sacredly sympathise.

Excuse, dear cousin, the freedom of these hints; they proceed not from any painful apprehension of a contrary conduct, but my affection for thee induces me to wish thou mayest be found in the way to blessing, even the blessing of Heaven above, and of the earth beneath, the blessing of the ancient mountains, and of the everlasting hills.

S. F.

In 1761, S. Fothergill attended the Northerly Yearly Meeting held at Appleby; the individual to whom he addressed the following letter had occupied unseasonably a

portion of the time of the meeting, and caused uneasiness in the minds of Friends present. It shows the care which he extended towards his fellow-labourers, and the honest and faithful way in which he handed counsel.

SAMUEL FOTHERGILL TO JONATHAN HARRISON.*

Settle, 4th Mo., 18th, 1761.

I wanted a little converse with thee at Appleby, but could not see how or where to get an opportunity; which induces me to make use of this method to make a few remarks to thee, in much good will to thee and the blessed cause of Truth.

I have been some years conversant in the ministry, and not unacquainted with the wiles of our common enemy, who seeks to destroy the Lord's work by every stratagem, and adapts his snares to our various states; I know it from experience; when the living minister feels the holy flame to be kindled in his mind, then is the time to be very watchful, and humbly to wait to distinguish whether it be not a portion for himself, in order to burn up the hay, straw, and stubble effectually, to purge and render him more and more a true son of life. Now if this holy flame be suffered to blaze out in the wandering uncertainty of even a mind disposed to do some good, leaves it the individual like a cake half baked; the work of true religion unperfected in his own mind; and, consequently, weak, and like a novice, ready to fall into the condemnation of the devil, who kept not his first estate, but, becoming exalted, was cast down. I have clearly seen his working amongst the called, true ministers of God; thus to lead out of the patient abode under the purifying Hand, and into a form of religion, and promoting an inclination to labour any where, but where we ought. I confess I have for some time had a painful jealousy, lest after this manner he should work with thee.

* Jonathan Harrison died in 12th Mo., 1792.

I wish thy escape, even if thou art desperately wounded, and half dead. I have feared thy branches are too large for thy root, and I wish thou mayest centre down in thy mind, under the forming Hand, which will be thy alone safety, and if (as I believe will certainly be the case) thou shouldest be reduced to nothing, and have to begin again in the littleness and simplicity of a child, and die to the present show, mayest thou in humility submit to it, and bear the turning of the Father's hand.

Thou art situated in a part where too few wise and judicious helpers are to be found; the life of the people seems to be in words, and the tempter works to confirm them in their barren state; and nothing seems more likely to bring this about than a noisy, floating ministry; and so the deceivableness of unrighteousness works, in the hearer and in the preacher, and the blind lead the blind. O that thy mind may be induced to ponder deeply, in the light, thy whole state, and be stirred up to wait for the Lord in the way of his judgment—then wilt thou take from the noise of the harp; but judgment will run down as a river, and more inward peace, and right knowledge of straight stepping onwards towards the holy city, possess thy mind.

I was exceedingly distressed for thee at Appleby; the more sensibly so, as I am assured it was my proper place to have appeared at that time in prayer; the door of holy, humble access being sensibly and livingly set open before me; and what added to my affliction was, the pain thou gave to sensible Friends, by thy justifying that appearance, and seeming very stiff and high, whereby thou hast greatly suffered in the esteem of the sensible part of the body of Friends. I must be thus plain and honest to acquit myself; and earnestly request thee to study to be quiet, and mind thy own business, that therein thou may be helped to get out of thy present state, which appears to me to be much bewildered, and arise in the Lord's time, as his workmanship, formed to his praise, and in the true line of his service. I am not destitute of hope for thee; and may it be confirmed

by thy careful return to the day of small things, that thence thou may be helped to be, and to act, for thy own peace, the Church's help, and the Lord's honour. Thy true well-wisher,

S. F.

SAMUEL FOTHERGILL TO ANN PAYTON.*

London, 11th Mo., 13th, 1761.

My mind hath deeply partaken with thee and thy children, upon the present affecting circumstance, the removal of thy daughter. The breach of such a tender connexion cannot fail of producing deep sorrow, in a mind less susceptible of tender impressions than thine; and when we reflect upon the amiable, endearing qualities of deceased relations, they are as additional motives to bemoan our loss; but as they were prepared for a resting place beyond the limits of sorrow and calamity, the inducement to grief may be wisely considered as its alleviation. The debt of nature must be paid; we are but sojourners in a world of probation and exercise, and ought not to repine if it pleaseth the Author of all wisdom and mercy to bring to a glorious rest by a shorter path than a long succession of painful, weary steps through weakness and affliction, that often fill the cup of advanced years.

I know there are in the present case circumstances that aggravate the loss; a family of young children stripped of an affectionate mother, of a prudent Christian to instruct their tender minds in the ways of religion and virtue, and of a good example to walk before them, and lead them in the road to happiness. But there is an all-sufficient Hand of power, able and willing to guard and protect them in every state. And the offspring of the righteous share in its

* Ann Payton, of Dudley, died 11th Mo., 1st, 1774, aged 91. Her daughter, here mentioned, was Hannah, the wife of William Young, of Leominster; she died, 10th Mo., 30th, 1761.

gracious offers, in a particular manner. I remember, with great warmth, some of the last expressions of my honourable mother to her afflicted husband, respecting him, her children, and herself. "*Thou* wilt be blessed, *they* will be cared for, and there is a place provided for *me*. They are not left under the tuition of a father, like too many now a days, who will neglect their true interests, but of one who, knowing from whence every good comes, will seek to the gracious, all-sufficient Father, for himself and for his children." Thou hast largely partaken of afflictions; many have been thy bitter cups; and, this added, in the decline of life, must be exceedingly painful. But I beseech thee, dear friend, to remember who it was that delivered in the sixth trouble, and rest in humble hope that he will not forsake in the seventh. My brother and sister unite in near sympathy with thee and thy children.

S. F.

SAMUEL FOTHERGILL TO MARY PEMBERTON.

Warrington, 2nd Mo., 26th, 1762.

A warmth of sincere affection and friendship is lively and fresh upon my spirit towards thee, and every branch of the family; and I think I can safely and solemnly say, I have accompanied thee, in thy deep distress, with sympathy, and a participation of the wormwood and the gall; a secret, silent partaking with thee and the family, hath accompanied me in my solitude; I know not how to say, but I know how to feel. I hope the billows are rolled over in a great degree, and the peaceful voice of Him who rules the ocean distinctly heard to bound its waves; and may the calming presence of the Prince of Peace be experienced to prevail. O, the benefit of a hiding place from the storm, and protection in the hour of severe conflict.

The warm, animated sentiments of tender friendship and Christian fellowship I often feel, towards thee and thy

husband, tell me the ardour of friendship I felt at our parting, about five years ago, is not abated; a series of employments of various kinds have demanded my attention, and stopped the channel of correspondence sometimes, but not destroyed or impaired the bonds of union. I am, through mercy, favoured with tolerable good health, employment in my Master's cause, and a good degree of qualification is extended in the needful time; herein I have cause to be most humbly thankful, that my master hath called me into some part of his service, and furnished proportionable peace and strength. My weakness is great, my buffetings many, but the Lord is my strength, my sun, and my shield, of whom then shall I be afraid?

I am often solicitous in my mind about your children; I remember them with a tender affection, and run from one to another with a degree of solicitude, as if I viewed a race of youth connected to me in the ties of nearest natural alliance. How are they? are they thy comfort, as far as religion and virtue in offspring can be so to anxious parents? Oh how grateful to me, how comfortable to thee and their dear father, how honourable to themselves might they become, if suitably humbled to seek and abide under the fashioning Hand, which alone makes vessels of sanctification and honour! What becomes of dear Charley? doth the softness and delicacy of tender years remain with him, and give reason to hope advance in years and piety will be proportionate to each other? Salute them all in my name; for my heart and eyes overflow in strong petitions and desires for every durable blessing to attend them, their parents, and the whole family.

Perhaps it will be acceptable to thy husband to know a visitation of divine virtue hath, by its own immediate operation, wrought to the convincement of several in the neighbourhood of Bolton, whence the family of the Pembertons, I suppose, derive their origin; and that our Northern Yearly Meeting for the four counties of Chester, Lancaster, West-

moreland, and Cumberland, is to be held there in the 4th Month next.

Dear friend, thine in every Christian service,

S. F.

The Yearly Meeting, at Bolton, mentioned in the preceding letter, was large, and attended by many valuable ministers, and a great number of sober inquiring people, to whom much was communicated, in gospel authority, to their comfort and instruction. From Bolton, Samuel Fothergill, in company with Catharine Payton and several other Friends, went to the Yearly Meeting for Wales, held this year at Bala. This also was a large and favoured meeting.

SAMUEL FOTHERGILL TO CATHERINE PAYTON.

Warrington, 6th Mo., 1762.

Few successive hours have elapsed, for several weeks past, in which thou hast been out of my remembrance, with the affection and tenderness which accompanies friendship of the genuine kind, and earnest wishes for thy preservation and sure establishment upon the rock against which the gates of hell can never prevail. For myself I pray for it, even from the bottom of my soul, for I never had greater need. It is a comfort, when we are encouraged to remember the sufficiency and unchangeableness of the universal Father, who views us in every probation, and compassionately regards us, when destitute of every other helper, and perhaps receiving the bitter cup, when we might hope for some alleviation of sorrow; but what shall we say of the Lord Almighty, but just and true are all his ways? and what of ourselves, but unto us belongs blushing and confusion of face. I was by no means unmindful of thee in my return from London, nor was ——— out of my thoughts: two reasons hastened me home—one, my wife's indisposition, the other, a want of that evidence of duty which was in

measure necessary to encourage me to appoint a meeting. Indeed, such has been the situation of my mind as sometimes to induce me to cry in secret, with holy Job,—"My days are extinct, the graves are ready for me." For some beneficial end hath a series of hidden distress attended me; I only beg it may promote my sanctification.

I was pleased to meet thy brother in London; I hope his mind is rightly baptized, at times, for his own and the Society's help; may he be blessed with sedate stability, and produce, in patience, the peaceable fruits of righteousness. ..... Several persons have come to our meetings since the meeting at Bolton, and from some account several are fully convinced, and would sit down with Friends if there was any meeting thereabouts. The like account I had from Bala, by a tender spirited young man, who called upon me a few days ago; thus, I verily believe, the Lord's work is going forward. O, may it possess the gates of his enemies, and effectually lay waste as well as smite all the corners of Moab.

S. F.

The Yearly Meeting held in London, in 1760, had appointed a committee to pay a visit to the Quarterly and other Meetings throughout the nation. Samuel Fothergill was one of that committee, and upon him, with Jonathan Raine, Isaac Wilson, and William Rathbone, devolved, in 1762, the important duty of performing this service in Ireland. They embarked in the eighth Month, and were closely engaged, for nearly three months, in a general visit to the meetings for worship and discipline throughout that country.

SAMUEL FOTHERGILL TO HIS SISTER.

At Robert Lecky's, Kilnock, 10th Mo., 1762.

..... Being detained a week later than we expected in England, hath rendered it necessary for us to

be at meeting or on horseback, and frequently both, every day, except two, for fifty days successively, in order to finish our visit before the National Meeting in Dublin. However, we have occasion to confess, with thankful hearts, that hitherto we have been remarkably and eminently helped to prosecute the object of our journey, and help every way hath been graciously extended to us, and health also, in such a degree as to render the journey practicable (though at times painful) to me; the other friends are well. .....

The state of the Church is painful in many places; I think there is not a great decrease of number since I was first here, eighteen years ago, but most of the valuable ministers and elders are gone off the stage, and few, very few, are raised to fill their places, or even attempt it. But it hath been a renewed and eminent visitation of divine favour, from which I hope some effectual service will accrue to individuals, if not to the general. Our labour hath been close, searching, and salutary, and, in the precious unction of divine love, at once to inform the judgment, and reach the oppressed seed. The living have unity with us, and the more distant part of the Society seem to approve of our labour, and see its intention and tendency. May the Lord of the heritage arise, and have mercy upon it.

Dublin, 10th Mo., 9th.—We arrived here this evening; yesterday, was the Monthly Meeting at Carlow, which was very large, and a time, I hope, never to be forgotten by many besides myself. We came to worthy Abraham Shackleton's last night; he met us at Carlow, and I hope will accompany us on our whole visit. The Monthly Meeting for this city is to be held to-morrow, and is likely to be very large. I quietly hope in His aid who hath hitherto been our gracious helper.

A copy of Friends' address to the King was put into my hand this evening; it is pleasing to Friends here, and I think it a good one, but hope Friends will be cautious of making our incense to the throne too cheap.

S. F.

Except the foregoing, there does not appear to be any letter extant, written during this visit to Ireland; but of the latter part of it, and of the labours of Samuel Fothergill in particular, an account was drawn up by Elizabeth, wife of Richard Shackleton, of Ballitore, an abridgment of which is here inserted.

1762, 10th Mo., 8th.—Our friend Samuel Fothergill, with others, visited the Monthly Meeting held at Carlow. In the meeting for worship he was largely engaged in testimony, setting forth the doctrines of Christianity, and the foundation of it, at much length, for the information of those differing in name from us (for true religion is the same in all); saying, that as we were a people who almost every where had been spoken against, sometimes through ignorance, and sometimes, he was afraid, through malevolence, he was willing to inform them what principles we held, and what our belief was concerning the fundamentals of Christianity; and that it was not being men of literature, nor of any natural or acquired ability as men and creatures, that could procure to us that substantial religion that would stand by us beyond the grave, by assisting us to renounce the devil and all his works, the pomps and vanities of this wicked world; but our humbly depending upon that sufficiency which is of God:..... he said he was sensible, that many were prevented from coming to partake of the inestimable blessing of peace and serenity of soul by that monster, shame, so that they cannot bear ridicule from their acquaintance, which must be their lot if they are bent to live a Christian life; but the cross being as foolishness, and a stone of stumbling, men remain in darkness and ignorance, and answer not the end of their creation, and are prevented from coming to the knowledge of Him who has called us to glory and to virtue: this, he acknowledged, had been the case with himself in the early part of his life, when he lived in as loose and forgetful a manner as perhaps any present, though often convicted in the secret of his soul for his folly; but shame would not allow him to submit to be

accounted a fool, for he had extended pretty far in notion and speculation, and endeavoured to procure some knowledge in literature, but was made sensible it would avail nothing in that which pertains to life and godliness, through the knowledge of Him who has called us to glory and virtue; and as destruction from God was a terror to him, because of his highness and majesty, he could not endure, he was enabled in measure to conquer this shame, and submit to that power that could cleanse his heart, for which unmerited favour, all within him worshipped and praised Him that lives for ever; and having happily experienced the advantage of joining with wisdom's call, he was earnest in inviting others to join with it; for wisdom has extended and builded her house, and hewn her seven pillars, which he compared to the virtues to which the apostle exhorts and calls the believers, when he says, Add to your faith virtue, &c.; and if we come thus to obey the call of wisdom, we shall dwell in a quiet habitation, in a covert from the storm in times of trial, when afflictions roll upon us, for these we must expect on this side the grave. He addressed himself particularly to those of our own profession, and much desired that we might be as lights in the world.

The meeting for worship being over, he with courtesy acknowledged the favour done to us by those of other societies giving us their company, and their having behaved in so becoming a manner, and informed them that as we had now some particulars to inquire into relative to our own Society only, he requested that those who were not of us, would, without taking offence, be pleased to withdraw, excepting that those who had at any time been members amongst us might remain on this particular occasion, so that they were not of scandalous lives, or notoriously bad. Afterwards, he described the nature of their visit; that they came not as severe censurers or rigid inquisitors, neither to lord it over the heritage; but in love, and in order to help and assist; and gave a close caution that such overseers as were to answer

the queries, should consider well what they were going about, and give such answers as were just, adding, that those in such offices ought to be men of truth.

The first query being read, and an answer given by one from each meeting, he spoke upon it in his usual powerful manner, shewing the necessity of the great duty of attending meetings for the worship of that Being to whom we owe all, in order to have our strength renewed in Him, and if we were concerned thus to wait for it, we should not let trivial things prevent our attendance; and our conduct and behaviour when there would be becoming, and if the spirit of heaviness came over us, we should labour diligently to overcome it. But some men he thought there were, too big to enter in at the strait gate, and too great to be religious; and others too lazy to walk in the narrow way; but such are far from the little child's state, of whom is the kingdom. He enlarged upon the love and unity which ought to subsist between brethren, and how cautious they ought to be of saying anything detracting one of another—of saying, "Report," say they, "and we will report it;" and how great ought to be the care on the minds of Friends, lest at any time they should be led to speak in any way to lessen any elder, minister, or overseer, or any others, before their children, and of what hurtful consequence such a conduct might be to the youth, in fixing prejudices in their minds that could not be easily removed; so he would have Friends keep to that wisdom which is from above, and then that implacable disposition would be removed, which insists upon whatever it thinks right, saying, "I will have rigid justice; I will be paid to the uttermost farthing;" and not giving up anything for peace' sake. He much desired that all such feelings might not have any place, and that none might give way to such a spirit of resentment, but be willing to suffer, and be losers, rather than to contend; this was the true way to live in peace. To enforce this, he mentioned an instance of two persons between whom a strong friendship had existed, but a misunderstanding arose, and was carried to a great length;

it continued some years, till at last, he who thought himself the injured person, and who was the accused, to the hurt of his character, went to the other party, who was in much heat, and said, "My innocence supports me; take it to thyself; I will leave the decision to the great day; let the just Judge decide between us, only let there be peace between thee and me." This so melted the heart of the party addressed, that he said, there *should* be no difference between them; and from that time peace was restored, and a true friendship, which continued to the end of their lives.

He expressed an earnest desire that parents, and such as have the charge of children and their education, might endeavour, by example and precept, to train them up in a godly conversation, and prevent them conforming to the world and its customs, but have them kept in a plainness of speech and deportment, out of superfluity in dress, which would be a means of preserving them out of unsuitable company, to which a conformity to the fashions and customs of the world would much subject them.

He earnestly exhorted the rising youth not to give way to the foolish customs of the world, nor to let their minds be entangled by such things. He said, he could well remember the tender care of one of the best of fathers, when he would take one child on one knee, and another upon the other, with others standing before him, how he bestowed upon them his tender and suitable counsel, and though he could not recollect the words, he could well remember the tears that fell from the cheeks of his venerable father upon their's. He was much concerned that the elder branches of families of children should help their religious parents in taking care of the younger, by example and by precept, and mentioned an instance of care in one nearly related to him; what concern he had for those who were younger, and how he laboured for their good; and after finishing his labours, how that worthy youth was called to give up his charge, and enter into that rest prepared for him, and finished his course about the

12th year of his age.* He would have all be encouraged to go on in a godly conversation, and shun destructive pride in *all* its appearances, for it is grounded in ignorance, and the want of a right knowledge and due consideration of what we are,—poor dust and ashes. Some parents, he believed, were careful to provide for their families, and to teach them frugality, &c., but he would recommend them to be also frugal of time, which is so precious that few know its value until it is too late. This he illustrated, by relating the case of a young man whom he had been with, at or near the time of his being called to give an account of how he had spent his days, and who would then have given all he was worth in the world, and he had large possessions, to have had a short time allowed him; so well did he know, at that trying moment, the value of time, which but a few days before he had been insensible of. He wished the youth might prize it (for time is short, and death is awful), and that parents might not only be diligent in making a good use of it, but also teach their children to be frugal of that, as well as of their outward substance, and so to endeavour to conduct themselves, that when inquisition is made for blood, they may stand clear before the just Judge.

He spoke of Friends being just in their dealings, and punctual in fulfilling their engagements. He thought that justice extended farther than many apprehended; and cautioned the young men that they ought to be punctual in their engagements, and not, as too many do, ungenerously endeavour to draw out or engage the affections of young women, without having serious intentions towards them—this he accounted robbery. Concerning the care that should be taken to prevent young people joining in marriage contrary to our rules, he spoke persuasively to the youth, exhorting them in all such engagements to seek for the counsel of best Wisdom, and to follow its instructions, and to endeavour to have the best Guest present with them; to

* His brother William Fothergill.

invite him, so that he might cause the water, which might sometimes be as the bitter waters of Marah, to be turned into wine, and sweeten the bitter cups of affliction that might be their lots, through the various changes of life; and thus to begin, he considered was the way to lay a foundation for social comfort and domestic happiness.

He spoke of the concern which had been upon his mind for several years past, to pay a visit to this nation; and now, as they went along from place to place, they had seen the situation of the various ranks amongst us, and they had beheld with sorrow that too generally we had not come forward, as it was intended we should,—neither the elders, the middle-aged, nor the youth. But still there was a living seed left, who were in measure preserved clean; and although the glory of the Lord had moved to the threshold of the door, and to the mountain-hard by, yet it was not wholly departed from us, but the shout of a King was still amongst us, and we were not forsaken; and for this his heart was made thankful.

10th Mo., 12th.—At Edenderry, in the Meeting of Discipline, he again enlarged on the education of youth, and how parents ought, by example and precept, to train up their children in a godly conversation, and what an indispensable duty it is, especially upon mothers, who have frequent opportunities to form the minds of their children, while the father might be engaged in the arduous duties of business abroad; and mentioned the great pains taken by the benighted inhabitants of this nation to instruct their children in superstition; and that we, who are called from darkness to light should not be destitute of the form and power, but be diligent, by example and precept, to train them up in a godly conversation; also in preventing destructive books from being read, and laid before the youth the nature and evil tendency of reading such books; as also of following the fantastic fashions that are in the world—such things introduce into improper company, and the friendship of the world; and too many parents, he was sensible, were

negligent in the proper care of their children in education, though very assiduous in providing things for the body; he owned the nearness of the connexion, and the justice of such care, but he would that such should remember, that as they were instrumental in bringing them into life, they should be so also in nursing that part in them that is immortal, and keeping it from being hurt or killed; but instead of this, some conclude that they provide well for their offspring when they settle them well in the world, build their nests on high, above the reach of those difficulties to which many are subject, make their sons great men of the earth, form rich connexions for their daughters, but as to a godly conversation, let them look to that themselves, and are ready to bring the words of Scripture to justify their conduct—that he is worse than an infidel that does not provide for his family,—not enough considering how far that extends. But to such earthly minded parents as are adding house to house and field to field, he spoke closely, and said he had seen such disappointed in their designs; and a blast from heaven had often attended them; and that perhaps some there might live to see it, and he was ready to say would feel it,—live to see themselves disappointed, surrounded with confusion, anxiety, and paleness of face, deserted of heaven and earth. He mentioned his knowledge of an instance of Almighty justice in one who had been visited when young, was an officer in the Church, and likely to make an instrument of use, had he been content with what was allotted him, and kept faithful to that which had visited him; but aspiring to be something in the world, he launched out beyond what he could compass, and having neglected what was committed to his care, a blight came over him, one sorrow and disappointment after another, so that he became darkened and wretched, and when near his close, he went to see him, to try if he could feel any thing near him that was good; but he found darkness and horror, and heard him cry out,—That if he had been the Lord's freeman, he should not have been man's prisoner, but he

was then deserted of heaven and earth, of God and man, and gave a shriek that pierced the hearts of those who heard it, and so departed out of this life. This he said deeply affected his mind, both at the time, and as often as he thought of it since, and he ardently desired of God, that he might be preserved and enabled to do his duty faithfully, and be clear of the blood of all men.

He spoke on the subject of tithes, that the priesthood which was to be maintained by them was abrogated by the coming of Christ, who was the minister of the sanctuary and true tabernacle which God hath pitched and not man; and said he believed that if he should actually pay towards maintaining a hireling ministry, he should forfeit his interest in *him*.

He spoke tenderly to the rising youth, to persuade them against spending their precious time in diversions; and expatiated upon the superior advantages of going to the house of mourning rather than to the house of mirth, and advised that they should accustom themselves to visit the sick and distressed, to witness the trials of the sick room, and the anxieties of the death-bed, which would be far more instructive than attending places of diversion, as by the sadness of the countenance the heart is sometimes made better. He was also earnest in his desires that the youth might be prudent concerning entering into the married state, that they should not hastily nor inconsiderately rush into it, and so bring sorrow for the rest of their days; this, he thought, often led to a wretched dragging on of human life; but to be tenderly connected together in the covenant of life, was the true way to have domestic happiness and social comfort, and to be enabled to bear the variety of trials which are met with as we pass through this land of uncertainty, chequered with good and evil.

10th Mo., 13th.—In the Select Meeting he spoke of a state which seemed much to prevail amongst Friends in this nation, even as amongst the royal tribe of Judah; a complaint that the strength of the bearers of burdens was ready

to fail, because there is so much rubbish; but he recommended such not to give way to ineffectual bemoaning, but rather to be willing to rise up and work, to repair the breaches, and rebuild the walls, and they would find that the King would be with them, and amongst them, to help, and they would be furnished with a weapon of war in one hand, and an implement with which to work in another; so he desired such might not be discouraged, nor give way to lamentation over the state of the Church, without endeavouring to labour for its help.

In the Province Meeting he was led to speak of many excellent things. He reminded us of our deep obligations to a merciful, all-wise Providence, who had so wonderfully sheltered us from the devouring jaws of war and distress of various kinds, which others had so deeply felt, and put the question, formerly used, "Or those eighteen upon whom the "tower in Siloam fell, and slew them; think ye that they "were sinners above all men that dwelt in Jerusalem? I "tell you, Nay, but except ye repent, ye shall all likewise "perish." He wished us to be humbled, and endeavour to answer the end of so great mercy. He endeavoured to disengage the minds of the people from having a dependence on mortals, even upon those who might have laboured faithfully, as the Apostle did; the minds of the people are too apt to be drawn after that which is visible, so as to be ready to worship that which is not good: one says, I am of Paul; another, I am of Apollos; so, Satan, knowing their weakness, disputed with the Archangel about the body of Moses, perhaps that he might deify it, and so delude this weak people, who had before, while Moses was in the mount, made a calf to worship, and had such a veneration for Moses, that it is possible they would have worshipped his body, had not the Almighty, in his wisdom, buried him, where they knew not, and could not find him.

Afterwards, in the awfulness of power, he addressed in prayer Him who dwells in the clefts of the rock, and in the secret places of the stairs, that having witnessed the word of

reconciliation, he was emboldened, though but dust and ashes, to intercede with him on account of his church and people at large, the workmanship of his hands, that, being enamoured with his beauty, many might flock to him, as doves to the windows. He was fervently engaged for the strayed and lost sheep of the house of Israel, that they might be saved.

In the Select Meeting he spoke with clearness, and under a lively sense of the state of the meeting, a living power attending, to the humbling of the minds of many. He expressed how very sensible he felt of the great want there was of Friends being sufficiently deep and weighty in their waiting upon the Fountain of wisdom and strength, especially ministers, that they might indeed witness the springing up of the well of life, and, being cleansed by it, be enabled to sing to it; and this deep, inward waiting for the springing up of life is more wanting than words; and if Friends would diligently endeavour to be deep enough, they would find weight would be added to them, and their countenances would discover to others something of the concern of their hearts, and perhaps stir up the pure mind in others also. He encouraged such to endeavour to be helpful to their friends and neighbours, to visit them as occasions offer, to drop a word here and a word there; it might be a means of sowing the good seed. He mentioned also a disposition apparent in some, which retards their journey forward in that strength they might otherwise possess, namely, a vivacity of constitution which they have, and which he found it to be necessary in himself to guard against; he tenderly advised that such would be willing to let the girdle be drawn a little tighter, and to know the foal to be bound to the vine, and the ass's colt to the choice vine, that they might be strong to labour in the work. He spoke, as it had opened upon his mind, of the Feast of Tabernacles, how it was formerly held, and a holy convocation, that after they had gathered in their fruits, they were not unconcernedly to sit down and enjoy them, but to get boughs and make

booths to dwell in for a season, and hold a holy convocation for the Feast of Tabernacles; and so in this day, we are not to take up a rest in the fruits we have gathered, but endeavour to be at liberty to attend to the service of Truth, in whatever way it may be pointed out to us; and if such were often to go to the bottom of Jordan, it should be for the washing and cleansing of them, and they would have to come up and bring their memorials with them; and some then present, he said, must bear twins; as it appeared to him, they must be concerned to maintain the discipline and good order in the Church, they must also divide the word—they must bear twins.

In the select meeting at Lurgan, in order (as was supposed) to awaken the negligent to diligence before it was too late, he told them of a Friend related to himself, who, when young, was religiously concerned for his soul's salvation, and also for the good of others, and about that time had a dream, which he related to S. F. when in America; he was then in the decline of life, and in appearance not far from the conclusion of his time on earth, but was not in the state he formerly had been, having much neglected the gift bestowed upon him, and cared too much for the things of this life, how he should provide for his family, &c., had lost the good state, and was plunged into distress, darkness, and sorrow, the portion of the disobedient; and in this latter part of his life he had another dream. The first was, his being placed in a fine green field or pasture, walled round, and several lambs feeding in it, well favoured and in good order, and in the midst a pure clear spring for them to drink at; that a sharp axe was given him with which to guard the well, that nothing should muddy it, and to keep up the wall, and if any breaches were made in it that he must repair them. The latter dream was, that he saw himself in the same field, but it had lost its verdure, the lambs were distempered and disordered, the wall much broken down, the water muddy, and serpents in it hissing at him, which he could not destroy or overcome, having lost the weapon

formerly given him, and that as he stood looking at the lambs, he thought he heard a voice, saying,—"All these will I require at thy hands."

11th Mo., 3d.—At the concluding meeting in Dublin, he began with the salutation of the Apostle Paul to one of the Churches,—"The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all, Amen!" He enlarged upon this, setting forth the efficacy of that grace, through the birth, life, sufferings, and death of our Lord Jesus Christ; and how wonderful was that grace, that he who was with the Father before the foundation of the world, rejoicing before him, who was heir of all things, should take upon him the form of a servant, and be clothed with the infirmities of human nature, and be like unto us in all things, sin only excepted, in that body which his Father had prepared for him to do his will in, as in the volume of the book it is written, in order to be a propitiatory sacrifice, not for our sins only, but for the sins of the whole world; and his coming should be so humble, though he came from the bosom of the Father, and being the brightness of his glory, as to be laid in a manger; this appearance was so mean in the eyes of the Jews, who expected it would have been in a splendid manner, that they could not receive it, but queried,—Is not this the carpenters' son?—and a Luciferian spirit was, he feared, too much given way to in this day, by such as are above his small appearance in their hearts;—yet how astonishing was this grace of our Lord Jesus Christ! who submitted to suffer temptation, reproach, distressing agony, when he trod the wine-press alone, and of the people there was none with him, as it was prophesied:—"Who is this that cometh from Edom? with dyed garments from Bozrah? this, that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat? I have trodden the wine-press alone, and of the people there was none with

me." And when the drops of sweat were like blood, he would, if it were possible, that the cup might pass from him, but, in resignation to the will of his Father, he gave up to drink it, and to feel that agonizing state, when he was stripped of all comfort, so as to cry out—"My God, my God, why hast thou forsaken me?" And all this that he might be offered as a sacrifice for our sins, and for the sins of the whole world: so that no state of life is exempted from the benefit of his sufferings and death, if it be not our own fault; and he would not have such as might count themselves in a low state of life, be discouraged, for a state of sin and wickedness was what he esteemed low and despicable, and no other; for the favour of Heaven is not confined to any station in life,—the good tidings of our Saviour's birth were proclaimed to the shepherds as well as to the wise men of the East; so that his earnest desire and concern was, that all ranks might witness the advantage intended by such admirable grace, extended by the compassion of the Father to his creature man, the workmanship of his hands; and that as the shepherd taketh out of the mouth of the lion two legs and a piece of an ear, so chall the children of Israel be taken out, that dwell in Samaria, in the corner of a bed, and in Damascus in a couch; and although the form seems almost destroyed by the devourer, and it can scarcely be known what it was when complete, yet the good Shepherd was willing to save his people, and rescue them from destruction, though so entangled in snares that little remains of that ancient beauty that adorned our ancestors; and this for want of adhering to the grace of our Lord Jesus Christ, and dwelling in the pure love of God, which would lead us into communion one with another, and with the Holy Ghost, which he desired might be with us all.

The account of the visit thus concludes:—On the 4th of the 11th Month, our friends "set sail for Liverpool, and "had a safe passage, and were undoubtedly kindly received "by such as love the cause which they so nobly gave them-"selves up to maintain in our poor land; and if their extra-

" ordinary labours do not produce some good fruits, it seems " as if it would add a heavy weight in the balance against " us."

At the conclusion of their visit, the four Friends addressed an epistle to the National Half-year's Meeting, held in Dublin, which was by that meeting directed to be printed and distributed to Friends throughout the nation. In their epistle, the committee gave a comment upon each of the eight queries which had been read and answered in the various meetings, and thus communicated their view of the state of the Society, adding much excellent counsel on the contents of the queries, and also on some other subjects.

SAMUEL FOTHERGILL TO CATHERINE PAYTON.

Warrington, 2nd Mo., 26th, 1763.

..... Thou art always, dear Friend, regarded with pure and tender friendship by me, though I have not always the power or opportunity to tell thee so, and my wishes for thy preservation and essential help are as strong as ever,—I mean when I am favoured with such a sense of life and strength, as to wish for any good thing for myself or others.

With regard to the state of my mind; I live by faith, and am thankful I have that to live on; and if I enjoy little, I hope a blessing rests upon that little. I was indisposed last week, but a messenger brought me an invitation to the funeral of Robert Abbatt, the elder, of Preston; and I found, upon looking at it, that duty required me to go. He was buried in that town, where never was a Friend interred before, he having very lately contracted for a piece of ground for that purpose.* The meeting was very large, and the latter part of it solid, weighty, and eminently favoured. I hope it was a meeting of memorable use. There are two young men who come amongst the few

* A burying-ground for the Society of Friends.

Friends in that place, and appear sober and hopeful, attend the meetings, first and week day, but have a deal to bear from their relations; they were so closely watched, the night I was at Preston, that they durst not come to converse with me. Thus, the Lord's work is going forward, and it will prosper in his own way and time, notwithstanding every discouragement, arising from within and without. Several are convinced at Bolton, some of whom have joined in society with Friends; and I hope the Truth gains ground in those parts, though too many of the children of Abraham revolt deeply, and may be thrown aside as useless, or unmeet for the great work of reformation.

I have received a letter from my brother; there are two circumstances mentioned in it, which are interesting to my affections:—our sister's indisposition, which had been severe, but was abated; the other take in his own words;—"Our worthy, steady friend, John Hayward, is now no "more; he departed this life last night, at Plaistow, after a "slow, and somewhat painful illness of some weeks; I am "just come from thence this evening, and thought it would "be proper to tell thee that our father's friend, and ours, "retained his senses and integrity to the last. Full of love, "full of hope, and satisfied that his work was done, and "his house in order." Thus, dear friend, are we gradually deprived of the company of faithful elders. Oh may we silently and solemnly prostrate ourselves daily before the Preserver of men, that if old age be allotted us, it may be dignified with that steady, uniform, virtue, which hath rendered to some the latest hours of life the best. With this sentiment fresh on my spirit, I conclude, with the assurance of constant affection, in which my wife concurs.

S. F.

SAMUEL FOTHERGILL TO ISRAEL AND MARY PEMBERTON.

Warrington, 3rd Mo., 14th, 1763.

In a fresh sense of undiminished friendship, I affectionately salute you, with strong and fervent wishes for your stability and increase in every substantial good; that you may be replenished with that peace, and fruition of heavenly good, which in all ages have been the stay and strength of the faithful. The means conducive to this end have been clearly exhibited to you in various experience, in which, by the permission of our Father who is in heaven, you have been repeatedly exercised. I see a great deal of instruction in the words,—"If ye know these things, happy are ye if ye do them." To know the counsel of the Lord, is rendered an essential blessing only in proportion to our fidelity in correspondent practice; the simplicity of obedience is our best covering, and will stand us in stead, when extensive knowledge and quickness of apprehension in unpractised truths will only pierce the hand that grasps at them, as the principal dependence and treasure.

Dear friends, I am often present in spirit with you, I rejoice in every genuine joy you possess, and I sympathise with you in whatever afflictive scene opens to you, and to nothing better can I recommend you than a patient, quiet, steady attention to Him who forms day and night, directs the alternation of the seasons, and holds in his hand every wind that can possibly blow on the dwellings of men. I feel for your children that anxious concern which attends a solicitude for the preservation of those who are ranked in the near relation of most tender friends; they are now grown up to mature years, they have had many opportunities of knowing wherein the durable riches consist.

And you, beloved young people, descendants of such as have been zealous for the Lord's cause, I beseech you be ye helpers of their joy, strengthen their hands to labour, by evidencing to the world the influence of their example and

instruction in yourselves, who are allied to them by the tenderest connexion. For it is a mournful circumstance when the Lord's servants are enfeebled by the transgressions of their own house, and that any children should call their parents fools, by acting contrary to their tender, affectionate advice, and parental authority.

My friendship for you is not transient, not warm only while I am writing to you, it often animates my mind when I have neither opportunity nor capacity to tell you so.

I am not idle, some employment or other often offers; I only beg preservation as an individual, and help to fill up my duty. I have been a laborious journey through Ireland, to my own peace; immediately on my return, I was seized with an indisposition; it continued some weeks; I recovered my health; my wife was taken very ill, and for some time imminent danger attended, but she is through mercy recovered. I would not be further tedious, I love you with great sincerity, and should be glad to find I am remembered by you in the same tender affection. Our mutual friend, John Stevenson, is sitting by me, I tell him I am writing to you, he desires to be affectionately remembered to you and your children. Farewell, and be assured I am your constant, cordial friend,

S. F.

In the third month, 1763, he obtained the certificate of the Monthly Meeting to pay a religious visit to Friends in Essex, and some of the eastern counties; and in the eleventh month of the same year, he was engaged in a similar service in the city of London, and some neighbouring places.

SAMUEL FOTHERGILL TO JOHN GURNEY.

Warrington, 11th Mo., 10th, 1763.

I am sensible my silence hath borne the mark of ingratitude to a friend to whom I am much obliged, and for

whom I retain the warmest sentiments of affection; but frequent avocations, indisposition of body, and feebleness of mind must plead my excuse;..... thou hast very frequently been the subject of my cordial remembrance, and the sincerest wishes for every thing prosperous to thee and thine accompany that remembrance.

I have been several journeys since my return from Norwich; twice into Yorkshire, and in some adjacent counties. I oftentimes feel the weight and burden of the concern for the Church's welfare, and rejoice at times in the revival of the same concern on divers minds: may all such, to whom the interests of our Zion are precious, ever keep under the influence of that Hand which can alone preserve individuals alive and vigorous, and render useful for general edification. It is a singular favour to dwell near the Fountain of wisdom, and under the sense of the support of all-powerful Goodness; by this means, the good report which attended the faithful elders was obtained, and the durable riches of holy peace crowned their life and death; their faith, patience, and victory are inciting examples to the like-minded of the present generation, and oh that our lots may be cast in their goodly quarters! I see, methinks clearly, the extending of an unchangeable virtue towards many amongst us, and it prevails so far as to excite strong desires for the honour of the glorious name and cause: too few, alas! so follow on in the most holy path as to grow up to that degree of perfection in labour and understanding, that lies before us as the standard of religious growth. May thou and I, dear John, follow on to know the Lord with full purpose of heart, that we may fill up the duty of our day, and enjoy the reward of all the faithful. I am made often to remember, it is by the renewing of the Holy Ghost our salvation is perfected. Neither tradition, former experience, the most indubitable conviction of the nature of true religion seated in the head, can ever effectually complete the work in us or others; but the renewed daily experience of redeeming, enlarging virtue, to build us up to His praise who hath gathered us in measure

to the morning, and to the advanced light of a blessed, heavenly day.

The same affectionate solicitude which warms and engages my mind on thy account, strongly prevails with me for thy dear wife, accompanied with hope for her preservation and sure establishment in divine favour, which hath not failed her in many besetments in time past; and may every essential favour from Heaven be with you and your's for ever.

S. F.

SAMUEL FOTHERGILL TO GEORGE HARRISON.*

Warrington, 1st Mo., 20th, 1764.

The agreeable impressions thy sobriety, and I hope religious conduct, made upon my mind, whilst thou was at school at Penketh, remain with me, and my desires are very strong that they may ever remain upon thee, as the means of thy happiness, here and for ever. And the motions of true well-wishing are now so fresh upon my mind, as to induce me to give thee this proof of my affectionate friendship, and earnest desires on thy account, that so promising a morning may rise higher and higher in lustre, to the full completion of His glorious purpose, who hath remembered thee with a precious visitation from on high.

We live, dear George, in a time wherein too many forget the end of their being,—to glorify God on earth, and be glorified with him hereafter. Vanity, folly, and dissipation captivate the minds of most; oh that thou, who hast seen into a more exalted end of thy being, may be preserved from such a deplorable state! And in order to rejoice in this experience, may thy mind dwell always under the influence of that circumscribing fear, which keeps the heart clean,

* George Harrison was a native of Kendal, resided for many years in London, and died at Wandsworth in the 3rd Mo., 1827, aged 80 years.

whereby wisdom and knowledge will become the stability of thy times. Let thy heart be often lifted up to God in secret prayer for preservation, and keep within the bounds of his revealed will. Beware of departing, in the least, from that plainness, watchfulness, and simplicity of heart, which often drew my mind towards thee in tender love, and which, I am assured, also recommended thee to heavenly regard.

I understand thou goest to a school where the master is not a member of our Society, nor many, if any, of the boys, thy schoolfellows. Very serviceable mayst thou be in thy place, if thou art so subject to the power of that principle of grace and truth we profess, as to shew forth its excellency by a good conversation, coupled with true fear. This may be the happy means of affecting other youthful minds with the remembrance of their Creator in their youth; thou wilt then be rendered a happy instrument of advancing the kingdom of righteousness on earth, and enjoy the glorious reward; For they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever. I beseech thee be careful in all thy conduct; have a care how thou departs away in things deemed little. The boundaries of innocence once passed, it is difficult to say where people will stop. Daily seek after the favour of the Most High; let a morning and evening sacrifice arise to him from the soul; that, being grounded and established in holy certainty of his presence, neither flattery nor derision may ever lead thee into the dark paths of infidelity; but that thou mayst ever rejoice, with joy unutterable and full of glory, in the knowledge of Him in whom thou hast believed.

I greatly tender thy welfare; I feel for thee sensations stronger than nature can suggest; and in the warmth of this best love, I commend thee to the protection of the Preserver of men. I earnestly wish thee a safe hiding-place, as under the hollow of His hand, and a hope in his salvation on thy account accompanies my wishes.

S. F.

SAMUEL FOTHERGILL TO JAMES PEMBERTON.

London, 3rd Mo., 28th, 1764.

Those warm sensations of friendship which I have entertained for thee, I with pleasure often feel renewed in my mind, and afresh at this time. I make no other apology for my past silence than this — a variety of engagements have confined me very much to such as are quite necessary. The last winter hath been a state of confinement, through a tedious indisposition. I dedicated the first-fruits of returning health to this city, to which I thought I owed a visit. I have been here three weeks, and though in a state of precarious health, yet upon the whole satisfied with my journey, believing, when I have done what I can, I have done what I ought.

I cannot but deeply interest myself in whatever attends a province and a people, to whom my mind is often united in the strong ties of brotherly union, and for whom I feel the warm attachment of that love, which, when present with you, was mutually and richly shed abroad in our hearts. There remain amongst you a number who will profit by these alarming circumstances, and quicken your mind to a frequent recourse to the strong Tower of all the righteous; a number who considered it their alone safety in days of prosperity, and were concerned in those seasons to cleave in soul to the never-failing Good, as their principal riches; and now, in the day of calamity and violent commotion, know the inestimable value of the Father and Friend of his people being their stay and succour. Oh that more of the minds of the divinely visited among you were centered in the calming virtue, and had been kept out of the hurries and bustle; surely the canopy of salvation would have eminently overshadowed many, and they would not now have been left to dispersion, and wandering as sheep without a shepherd. May the hitherto preserved of God dwell in the hiding-place of His power, that if yet the skies gather more blackness, and the

tempest break forth with redoubled violence, these may be kept under the hollow of an Omnipotent hand, until the storm be overpast.

Some reports are circulated here, that there hath appeared among many under our name, with you, a sorrowful defection from our religious testimony, by taking up arms; and this is affirmed concerning some, for whom I hoped much better things. If this be the case, it will be an additional affliction. I earnestly wish the minds of the living may be influenced by that wisdom which is from above, and put on fervent charity one towards another, endeavouring to restore in the spirit of love and meekness, but ever mindful of that testimony to the Prince of Peace, which was delivered to us to maintain to the world.

Thine affectionately,

S. F.

SAMUEL FOTHERGILL TO HENRY PORTSMOUTH.*

Warrington, 8th Mo., 16th, 1764.

Since our first acquaintance, which is now of many years' standing, thou hast possessed a share in my affectionate friendship, and a hope accompanied my earnest desire for thy preservation in the Truth as it is in Jesus to a happy conclusion. Great was my concern, therefore, when I had a manuscript transmitted to me, signed by thy name, and, as I am since fully confirmed, was thy performance; a manuscript which militated against a material and fundamental testimony received amongst us as a people, and which, I fully believe, is of divine original; but, inasmuch as reasoning and argument laid not the foundation of our dissent, but the secret influence of the pure, holy principle of truth and righteousness, it is not in my mind so much to attempt a refutation of thy arguments, as to endeavour to

* Henry Portsmouth died at Basingstoke, 10th Mo., 17th, 1780, aged 77.

turn thy mind to that which first visited thy soul, and drew thee into communion with us. I beseech thee, call to mind the discoveries and impressions made in the days of tender inquiry after Truth and peace with God; what it led to, and what it led from; and diligently examine whether thou hast kept thy first love; whether the spirit of this world hath not entered, and allured thee from that holy, circumscribed frame of spirit, in which we can alone abide in safety, and witness the salvation of God to be as walls and bulwarks about us; a frequent, impartial scrutiny of this kind appears to me necessary for us all, lest, having run well for a time, we should unhappily miss our way, and stumble on the mountains of error, and fall to rise no more; most necessary, therefore, is the advice, "Walk in the light," that ye may become children of the light, and of the day of God, and be preserved through the jeopardies of time, and from the deceivableness of unrighteousness, to a happy possession of that crown of life, which is reserved for all those who fight the good fight, and keep the faith. If, upon a most serious anticipation of that solemn day, when every secret shall be disclosed, and true judgment administered, thou findest not the testimony of divine approbation sealed upon thy spirit, in this dissent from thy former friends, I entreat thee, by every consideration which happiness in time or in eternity can suggest, stand open to conviction; it is infinitely better to retract an error, though we may fall into the hands, or under the censures, of men, than to persist in any doctrine or practice repugnant to the holy Witness, and thereby incur divine displeasure; if we fall upon the stone, which is a stone of offence to the wisdom of this world, it will break us to pieces; but if it fall upon us, it will grind us to powder. Oh may thy mind be turned to the light, and witness the searching of heart for the divisions of Reuben, that natural might, and strength, and boasting excellence, which subtilly spreads itself through the incautious mind, but God hath determined, that in his kingdom and work it never shall excel.

When I was last in London, I saw a long letter from thee,

addressed to Jacob Hagen, which added to my sorrow on thy account; the intention of this letter seemed to be, to intimidate Friends from dealing with such amongst us as renounce the testimony we were raised up to maintain. I ever wish to see love, tenderness, and long-suffering exercised in the Society, one towards another; and, as far as in my power, have endeavoured to promote it, that that which is weak may not be turned out of the way, but rather restored. Nevertheless, there is a necessity for a steady regard to be paid to the prime ends of our being raised up as a people, viz., the supporting a testimony to the coming of the reign of the peaceable Saviour, whose kingdom is not of this world. Our worthy ancestors received this testimony, and were called to bear it; and, harmonizing together in the truths of Christianity, they united in one body, being of one heart, and under the dominion of one spirit. A people thus formed for the Lord's use, in carrying on the work of glorious reformation in the earth, and whose testimony contradicted the received maxims of the world and its policy, had to expect the opposition and suffering which ensued, first, from the powers of the world, which raged at the birth of the Man-child, and sought to swallow him up; but He who had called them to show forth his salvation, and to step forward to the perfection of Christianity, supported them under cruel persecution, to his own praise, and the promotion of his name on earth. The second and most painful cause of distress and sorrow, was the apostacy of some, who kept not their habitations in the light, but, departing from the union of the spirit, lost their places in the body, and became its most invidious opposers: their plea was liberty—their design licentiousness, to introduce confusion and anarchy, and sap the foundation on which our union stands, and rend the seamless garment of our Lord and Master. After much waiting and tender advice, the Church testified to the world, that these were not of her. No injury was done to the person or persons who ceased to be of us, by disclaiming our essential principles; it was justice due to the testimony

of Truth, and to the Society, to declare to the world that these first forsook us, and not we them.

Some part of thine to Jacob Hagen, seems to render it not improper to vindicate that part of the Society thou stylest zealots, from any imputation of endeavouring to lord it over their brethren's faith. I believe many of those Friends in Philadelphia, who, precipitated by their fear in time of great alarm, took up arms, will, on cool reflection, and by tender dealing, be brought to see the inconsistency of their conduct, and return to their places in the house of the Prince of Peace; and I doubt not the tenderness of their brethren towards them. But great is the difference between *these*, and a person who coolly and deliberately forsakes the testimony of Truth, and teaches, as far as he can, others to do so. The cause is not ours—it is not of the flesh, nor of the will of the flesh, but of God; the longer I live, the clearer I see it, and it is a testimony which will gain ground, and yet spread more and more amongst mankind. I am convinced of it as a most certain truth, not only from faith in the progress of the spirit and power of our Lord Jesus Christ, towards the redemption of the world, and beautifying the place of his feet, but even from the conversation I have had with some of eminent stations in the world. A person of high distinction as a warrior told me some time ago, that though he was a soldier, no part of our principles was more just in his apprehension, than our declining war in every respect. He said, he believed the day would come when nation should not lift up sword against nation, and when they should not learn war any more. He remarked, that so mighty a change must be gradually brought about, and the morning of that glorious day had (he believed) dawned amongst us a people. Happy are they who abide in their ranks in the Lord's service; they will mingle at length with the conquerors, and inherit all things.

I beseech thee, my friend, consider things deeply; if thou cease to be one of us, as a society raised for the purpose intimated above, why shouldst thou endeavour to draw

others after thee from the Lord's cause? a work which on a dying bed will not be crowned with peace. Blame not Friends for their faithfulness to their avowed principles, and steady adherence to the cause of God. If the way is become too strait for thee to walk in, censure not those who dare not leave it, whatever suffering may arise, from the power of this world, or the defection of such amongst us from whom we hoped better things. I cannot easily omit mentioning how my mind was struck on hearing thy name read in the correspondent book, the last Yearly Meeting, as a correspondent for Hampshire; how inconsistent this is, must at once appear to any considerate person. What advice couldst thou give to a tender Friend in distress on the militia law? or how couldst thou represent it, if necessary, to the Meeting for Sufferings in London, when thyself hast ceased to maintain that branch of our testimony? Surely thy prudence as a man will suggest the propriety of having thy name discontinued. The bulk of this letter hath greatly exceeded my intention; I make no other apology than my true love for thee and thy family, and earnest desires for thy recovery and restoration; and this rests with me to add, that nothing but a close dwelling with the Spirit of Judgment, and the holy fire which refines from dross and tin, can prevent thy farther declension and deviation from the way to the kingdom of rest. Other branches of our religious testimony will be called in question and despised, to the deep wounding of thy own soul, and to the grief of thy family and friends; but the cause of God, and his holy, eternal Truth, will remain unhurt by the defection of those who forsake him; for the foundation of God standeth sure, having this seal,—The Lord knoweth them that are his. I am thy sincerely well wishing friend,

S. F.

In 1764, Samuel Fothergill was engaged in a general visit to the meetings of Friends in Scotland; in which he was accompanied by Isaac Wilson. This visit was not, like

that to Ireland two years previously, by appointment of the Yearly Meeting, yet it was somewhat of the same character, being to inquire into the state of the Society, and also in the present case to endeavour to improve and restore the discipline in that country, which was at that time reduced to a very low state. In several places, the Monthly Meetings had almost ceased to be held, and it could not be ascertained who were, and who were not, entitled to membership in the Society. This lamentable condition continued for about twenty years after this period; when, in 1784, the late John and Elizabeth Wigham, from a sense of religious duty, went to reside in Scotland; this tended much to the revival of the Society there: some other ministers were about the same time led to visit this nearly desolate part of the heritage; amongst these were George Dillwyn and Henry Tuke, who visited Scotland more than once about this time; John Pemberton also was much engaged in that nation. Soon after this, the discipline was in good measure restored, and a few solid Friends were raised up to conduct the affairs of the Society.*

* At the time of S. Fothergill's visit, the meetings for discipline in Scotland were,

First, the Yearly and Quarterly Meeting of Aberdeen, consisting of three Monthly Meetings, viz.:—Aberdeen, Kinmuck, and Urie. With Kinmuck was joined the meeting of Old Meldrum, and with Urie that of Stonehaven.

Second, the Yearly and Quarterly Meeting of Edinburgh, also comprising three Monthly Meetings, viz.:—Edinburgh; consisting of the particular meetings of Edinburgh and Preston-pans: Glasford, Hamilton, and Garthshore; consisting of the Meetings of Glasford, Douglas, Hamilton, Badcow, and afterwards Glasgow: Lessenden; formed of Lessenden and Kelso Particular Meetings.

They so continued until 1786, when a Special Epistle was received from the Yearly Meeting in London, confirming their being united under the name of the Half-year's Meeting of North Britain, to stand in the same position as the Quarterly Meetings in England: this was then concluded upon, and the first of such meetings, afterwards designated the General Meeting for Scotland, was held at Aberdeen, in the 10th Mo., 1786.

SAMUEL FOTHERGILL TO HIS BROTHER JOHN.

Old Meldrum, 9th Mo., 8th, 1764.

..... We stayed first day at Edinburgh. The meetings there are composed of a very few of our Society, and few, very few, of these worthy of the name. Several came in, and behaved civilly; the state of the meeting is indeed very low, but I need not particularize that place, the state of the Society in general is so, though I trust there is a little remnant preserved living. We went from Edinburgh to Stirling, where I appointed a meeting; the magistrates freely granted the Town-hall, and mostly attended. The meeting was to good satisfaction, being favoured with the extension of heavenly, humbling virtue. We passed through Perth, Dundee, Montrose, and some other towns of less note, to Ury, visiting a few scattered, poor individuals, where we could find them, but had no concern but for the lost sheep of the house of Israel.

We had a meeting at Ury on fifth day evening; the particular members of that meeting amount to about thirteen or fourteen. A sister of the late, and aunt to the present Robert Barclay, appears a steady, solid Friend. He is very kind. We propose to be here to-morrow, where is the largest body of Friends in Scotland.

Our visit will, I believe, be peaceful in the event to ourselves, comfortable to a very small number, and a pleasant amusement to divers others, who would avail themselves of Truth being exalted, from motives of self-love. The prime end of our visit, the re-establishment of the discipline, and a close inspection into the state of the Society, will scarcely be obtained. The Queries are sometimes read in the Quarterly Meetings, but rarely, if ever, considered in the Monthly Meetings, which are in several places reduced to three or four persons; but each having separate bequests are determined against any junction, and for the same reason the two Yearly Meetings are determined against a union, which

we have urged upon them as much as prudence admitteth; for I would not exasperate, by pressing too vehemently a matter the active members are determined against; for I find W. M. and R. B. inflexibly bent against uniting the meetings.

It is not right to complain of the anxiety our prospects and feelings afford us daily: we ought to accompany the seed, and it is in this nation much depressed. The division amongst the Presbyterians is great; Seceders, and Seceders, and Seceders from them, are almost daily making their appearance; I sometimes hope this is a previous step to better times, and that the commotions and overturnings may be a means to raise a sense of danger, and a secret cry for relief to Him who is alone able to afford it. How happy the lot of those who know the tried foundation, and with diligence and watchfulness wait to feel themselves established thereon. May it be our continued experience, until the time come that we shall never again be moved.

My companion, Isaac Wilson, is truly acceptable and helpful.

S. F.

SAMUEL FOTHERGILL TO HIS SISTER.

Warrington, 10th Mo., 19th, 1764.

I have no conversation which furnishes equal satisfaction with that of now and then renewing an agreeable intercourse with thee and dear brother, and you are kind enough to accept in good part the proofs I sometimes give of my most affectionate remembrance. My late journey into Scotland hath furnished me with some experience, and, I hope, improvement. I went in great weakness and simplicity; I seemed prepared for distress and sorrowful sympathy; I had a secret hope that it was not inconsistent with Christian charity to visit the small remains of the Society in that nation, though I could say or feel little of that injunction and duty which I have often felt for other

services, but a secret draught of mind hath accompanied me for some time. We were favoured with good weather, fine roads, and every accommodation necessary; and, what is more to be valued, with the presence and help of that Helper who alone is able to stay and succour, under the pressure of every painful circumstance. May a deep sense of his mercy, and my constant need of such relief, ever possess my mind, and then I have grounds of hope in the descending of the *latter*, as well as in the trembling remembrance of the *former* rain. The state of the Society is very low in that kingdom; so low as to render it very difficult to see how to labour amongst them, with regard to the re-establishment of discipline; and such is the genius of the people, that the overloading or overdriving would effectually defeat the intention of our visit. We have had divers opportunities of conference with the few Friends who remain, and hope to the help of some few individuals; the event must be left to the Disposer of all.

I went from our General Meeting at Manchester directly to Kendal, where I arrived on second day night, and found my mind engaged to stay the funeral there of a Friend, not unknown to the Doctor and me, when at Brigflatts school. Isaac Wilson and I reached Edinburgh by way of Carlisle, Langholm, Hawick, and Selkirk. On first day we were at the meetings at Edinburgh, which were small and poor respecting Friends, but pretty many others came in, and we were favoured; and remarkably so in the evening, at the burial ground, on occasion of the interment of one under our name, who came to that city a few days before, and died suddenly. Next day we went to Stirling, and had a large and satisfactory meeting in the Court-house. Isaac Wilson and I then proceeded to Ury, where we had a small meeting with the few of our Society. On first day, went by Aberdeen to Old Meldrum, calling to visit some odd stragglers under our name by the way. At Old Meldrum and the neighbourhood is the largest body of Friends in Scotland. We had some close, beneficial opportunities with them, and

left them with the powerful evidence of having done what we found to do. On our return, we had a very large meeting at Aberdeen, which was to good satisfaction. Our mutual friend, David Barclay was with us, at Ury and Aberdeen. He treated us with great affection, and was the means of great relief to my mind in procuring us a very large meeting at Aberdeen. I attempted, about eighteen years since, to see the inhabitants of that city, but none would then give me their company. With close travel we reached Edinburgh on the fifth day evening, and stayed over the ensuing first day, endeavouring to spend our time not remote from the intention of our visit. We had a meeting, consisting of the members of our Society, to good satisfaction, as the result of faithful labour, though afflicted to see and feel the extremely low state of things amongst them; but, through divine favour, the testimony was exalted, the disobedient warned, and the little which remained alive encouraged. But upon that city, a cloud of darkness and the shadow of death seems to me to remain, in a distinguishable manner; and I think, though their number may amount to near thirty, there is scarcely one bound in heart to the testimony. We went to Glasgow, where we had a large open meeting; many principal people of the city were there, and Truth mercifully owned us. We met with much civility there; the magistrates treated us with great regard, and in a manner I could not expect. Several of the principal people earnestly requested my longer stay, as they alleged they knew nothing of Quakers but through the medium of misrepresentation, and were astonished to find our principles so different from those which their ministers generally ascribed to us. But finding our minds clear, we left the place, and went to Edinburgh, and Guyle Kirk, and so to Kelso, where we had a pretty open meeting, amongst a few worthless people, under our name, accompanied by a few of other Societies, who seemed nearer the kingdom. On seventh day we reached Newcastle, and came thence to Kendal.

S. F.

SAMUEL FOTHERGILL TO HIS BROTHER AND SISTER.

Warrington, 1st Mo., 1765.

I am, through mercy, in good health, a cold excepted, which I got in our arduous labour of visiting families; it is not very troublesome, except when I write, or should sleep. I am content with this indication of a frail tabernacle, I know it will soon moulder to its original. I am thankful the loins of my mind are girded up, at least strongly to wish to run the race successfully, and finish in peace. I look towards a release from temporal concerns with increasing ease; I believe it is quite right I should dress my wings, to take my flight to the land of peace, through those paths of light which may be assigned, but not yet clearly unfolded.

S. F.

About this time, S. Fothergill retired from business altogether. His trade was that of a tea-dealer, with which he combined some other articles; and he had occasionally mercantile transactions with America, sending out thither manufactured goods, and importing the produce of that country.

DOCTOR FOTHERGILL TO SAMUEL FOTHERGILL.

Lea Hall, 6th Mo., 28th, 1765.

..... I am thankful, repeatedly thankful, for this recess; it was not of my own contriving nor willing; but I esteem it as I ought, a favourable prospect of escaping by degrees from labour next to oppression. Much I owe to the public, and honestly have I endeavoured to repay the obligation. May they never want persons better qualified than myself to serve them. To me the world has not frowned; I courted not its favours, nor feared the reverse.

It is time, however, to think of getting into port, and as the wind serves, I hope to make use of it for the best of purposes — security.

I. F.

Lea Hall, whence the foregoing letter is dated, is about three miles from Middlewich: it was occupied by Dr. Fothergill for several years. His object and wish, in thus occasionally secluding himself, he states in a letter to his brother Samuel, written in 1764.

"A desire has of late arisen in my mind to retreat for a few months next summer, into Cheshire, and some part of the county not far from Middlewich appeared suitable; I wish by a few months' recess to get some time to breathe, and to let the dependence that many have upon me here gradually die away, rather than break it off abruptly. I can only look for quiet in a place where I have no acquaintance, yet not too far from those I most love. If we can procure some respectable abode, not far from a meeting, in a situation not unhealthy, nor very populous, where there is room comfortably to accommodate my sister, myself, and four or five servants, with a bed or two for our friends, I shall be satisfied. In this part, there is the forest (of Delamere) on one side, which is but thinly inhabited, and there is a meeting, and I can see you all occasionally."

In pursuance of this plan, Lea Hall was engaged, and here, with his sister, and frequently other relations and friends, he was accustomed to pass a part of every summer, for several years; enjoying, in this retreat, a season of needful repose from the fatigues of his profession. In this retirement he had an opportunity, which his incessant engagements in London did not afford, of indulging in the pursuit of science, and more particularly in the study of Natural History, and Botany; to these he was much attached, and in various ways a munificent promoter of them. The place, though much gone to decay, still bears, in its ancient garden, marks of his love of, and taste in planting.

One day in each week he attended at the neighbouring town of Middlewich, to give gratuitous advice to the poor.

SAMUEL FOTHERGILL TO ISRAEL PEMBERTON.

Warrington, 12th Mo., 10th, 1765.

My correspondence on your side the water is almost dropt, owing principally to my incapacity of sustaining it as I could wish sometimes, for I am sure I often feel the same animated love of the brethren extend itself towards the children of the Father's family, which was often my crown of rejoicing when amongst you. But as my engagements and labour become various and diffusive, my mind necessarily admits of various objects of solicitude, and the individual is swallowed up in the general. Thus I feel myself frequently, and am obliged to postpone the offices of private friendship, to the more urgent obligations of general duty. I would not have made so long an apology for my silence, had it not been the true state of my mind, and to remove any apprehensions of forgetfulness or neglect of a person and family I remember with great affection, and for every branch whereof my spirit ardently wishes every happiness. Dear friend, we are not strangers to the commotions of your land, the report whereof hath reached our ears, yea, and many of our hearts, whereby deep inward sympathy, as becomes brethren, has been raised, and a secret strong travail before the Lord of the whole earth, for the preservation of his family in this dispensation of the hour and power of darkness, which has come upon many amongst you, and is endeavouring to introduce ruin, and desolation, and every evil work. In such a season as this, it is next to impossible to stand neuter; the conflicting powers of light and darkness, according to their prevalence, enlist the spirits of the people under their respective banners; some to endeavour to build up and repair the breaches, and to be bound in heart to the holy testimony, and earnestly contend for the faith once delivered to the saints. Now saith my soul, "Peace be to thee, O Zion,

and peace to thine helpers; and may these evermore remember, it is the Lamb and his followers which shall have the victory." Though this expression may have become trite by frequent repetition, yet it is a great, instructive, and important truth. Neither the most ardent zeal of the cherub or the seraph, nor the sagacity of the living creature, though full of eyes before and behind, nor the strength of the lion, can overcome, unless the meekness, gentleness, and patience of the Lamb, suffering, yea, slain, from the foundation of the world, have the ascendancy, and be diffused through all our labour. A vivacity of mind which is natural, and a solicitude of mind for the cause of Truth which is from a higher source, are, I believe, distinguishedly possessed by us both, and I feel, for myself, the absolute necessity of deep attention to His direction who has engaged me in his service, in order to experience him to put forth, having reduced the creaturely part into a humble dependence upon Him, whose is the power and the wisdom. We are now, my friend, arrived at a date of life, when the *fierté* which attends youth may, by the laws of nature, be supposed to abate, and cool, deliberative wisdom, confirmed by experience and long observation, take its place; and I hope we have not so lived and laboured, as to be destitute of a portion of divine wisdom, to correct the mistakes and inadvertencies into which we may have hurried in past time, which I acknowledge with regard to myself have been various. Oh that our minds may sufficiently cleave unto that Hand of power, which will effectually convert us from every error, in judgment and practice, and then properly enable us to strengthen our brethren. Dear friend, I beseech thee, by the mercies of God, (whereof thou hast largely partaken,) abide in the quiet habitation, whose safety and beauty thou hast often beheld, and desired thy portion in it. Let neither the commotions without, nor defection within, carry thee away from the quiet rest; a greater degree of fitness and wisdom to act rightly, when necessary in both, will be hereby attained. I feel inexpressibly a sympathy of spirit with Friends in your parts; the faithful and unfaithful

are the companions of my mind almost incessantly; to the former, I wish that wisdom and knowledge may become the stability of their times; for the latter, that, through the prudence, patience, tender compassion, and steadiness of the faithful, they may be restored upon the proper foundation, and the holy testimony preserved inviolate. I have need to apologize for my freedom in thus expressing the feelings and ardent wishes of my mind towards thee, for whom I retain the longings of heart that friendship of the highest kind inspires; a similarity of natural disposition begets a peculiar attention, united in wishes for the prosperity of the great and mighty cause of religion and virtue. May we both seek the only means to obtain our wishes, and never be the means of defeating, by our haste or imprudence, the end we professedly and really aim at. With a heart replenished with near affection and sympathy, I remember, and often in spirit visit, thy dear wife, my beloved friend; I have often essayed to write to her, but my feelings baffled expression. Heaven's peculiar favourites are often the most tried, that they may be rendered perfect, lacking nothing, and shining examples of every Christian virtue to others. Salute her in my name, and assure her of my tender and affectionate sympathy and remembrance. As to my health, it has for divers years been precarious; something of a gouty nature, but not the disorder regularly. I have been confined eleven weeks, and have scarcely strength to walk five minutes; yet I am slowly recovering, but very feeble; this has been the labour of almost a day, my hand being too weak to write many lines at once.

S. F.

SAMUEL FOTHERGILL TO HIS BROTHER JOHN.

Warrington, 12th Mo., 16th, 1765.

..... I lately rode as far as Congleton, to the funeral of a person who had some relation to the Society, though not strictly a member; the journey was of use to me,

for I travelled slowly. I was much favoured, amongst a multitude of people, of various ranks; and humbly thankful I am for every instance of merciful regard extended to my own spirit, and the gracious extendings of Heavenly help to others. I feel time to slide away apace; little of it seems before me, until it change its name to eternity.

I am now just returned from paying the last solemn act of friendship to the memory and remains of our mutual valuable friend, Joseph Hobson,* who was yesterday interred. His death was occasioned by lying in a damp bed a few weeks ago. A very great number attended the solemn occasion, and the voice of the people proclaimed him a valuable, good man; I never saw a person more regretted; the eminent overshadowing of the Father of spirits gave room to hope human approbation is not his sole happiness. I have heard also of the decease of our worthy friend, David Coulson. I need not enlarge upon this breach into the near circle of our mutual friends and acquaintance; neither, indeed, doth the present collected state of my mind allow of much expression; —I feel more than I can write, and the bare account is sufficient to awaken and quicken every proper sentiment and resolution in thy mind. Others will soon, very soon, write the mournful account of our removal! Oh may our minds receive the proper instruction, and be renewed in necessary assiduity, that our example and close may be happily instructive. May the work be accomplished, when the awful summons comes: I hope my whole heart is renewedly bent in fresh ardour to attain this important and most interesting prize. The situation of my health is comfortable, a constant soreness and weakness in my feet excepted; however, I am content and thankful, in an humbling sense that best health is renewed at times; and I wish no more, here nor hereafter, than Heavenly regard.

S. F.

* Of Macclesfield.

SAMUEL FOTHERGILL TO JOSEPH BAKER, Jun., (of Warrington.)*

1766?

A degree of anxious concern for thee induces me thus to address thee, and, from the warmth of an affectionate heart, to open something for thy consideration, to which thy temporal and eternal welfare require thy attention. Notwithstanding many of our youth, and thyself among others, have despised the simplicity of a plain appearance, like Friends, yet I am satisfied, from the neglect of that distinction being maintained, they and thou have been laid open to the inducements of that destroying enemy who hath great power over the inhabitants of the earth, and then have leaned to an earthly spirit. Thou hast fatally found the truth of this remark: If thou hadst appeared like a religious, sober Friend, those companions who have exceedingly wounded thee durst not have attempted to frequent thy company. Thou seest Henry Fothergill; his conduct and appearance are consistent and sober; none of those wicked young men dare approach him, such is the dignity of religion, and its superiority over vice and folly. I mention him, not from any partial regard for him as my kinsman, but as a person I have had frequent opportunities to remark. Thou knowest the esteem he has justly obtained, his usefulness in his father's family, and that he is more justly honoured than I think any young man in town. I mention him, not to upbraid thee, but to intreat thee; his manners are virtuous, his mind serene and peaceful; the contrary, thy own experience will tell thee, hath been thy lot, and it results from a conduct opposite to his; nevertheless, I am persuaded the regard of Divine Providence is not totally withdrawn from thee; his mercy is extended to recover thee, as from the gates of hell, and pluck thee as a brand out of the fire. My concern for thee, the kind reception thou hast met with at

* He died at Penketh, 2nd Mo., 1809.

——, and the dispositions of the worthy friends there in receiving thee, are to me proofs of the interposition of a providential hand yet stretched out to save; and these things ought to be humbly marvellous in thy eyes, and induce thee to walk answerably to the favours received. I earnestly wish thee to abstain from any company that may be improper; thy resolutions are weak; the poison of evil company very ruinous; if thou hast no other inducement to alter thy dress, I beseech thee to do it, to keep the distinction our principles lead to, and to separate thee from *fools* and *fops;* at the same time that, by a prudent distinction in thy appearance, thou scatterest away those that are the bane of youth, thou wilt engage the attention of those whose company will be profitable and honourable to thee.

Thus, dear friend, my heart longs for thee and for thy help, that thou mayest improve the present providential allotment to the best purpose, that it may be of lasting advantage to thee. It will be good for thee to bear the yoke in thy youth; if thy mind be rightly subjected to it, thou mayest have cause to say, It was good for me that I was troubled. I beseech thee often to read the Holy Scriptures; remember the prodigal son, and imitate his penitent example, and the same gracious reception from the Everlasting Father will be thy portion. With what joy would thy anxious parent, thy affectionate sister, view thee reformed, steady, and prudent; but if (which God forbid) thou shouldest slight this providential opportunity of retrieving thyself, and relapse into those things which have hitherto ministered much to thy hurt, and if continued in, must effect thy total ruin, how shall I meet those friends to whose care I have been instrumental in committing thee? And what will be the sentence from despised mercy? I am shocked at the mere supposition; but what must be the suffering of such a state? Dear Joseph, what *shall* I say? what *can* I say, that will tend to thy help, but earnestly press thee to seek Him who is mighty to save, and to whom Jonah cried out of the belly of hell? Cherish every impression of good; place thyself frequently

before that tremendous bar, to which thou art hastening, and bring every thought and action to judgment; be diligent and faithful in business, but, above all, be diligent in making provision for thy poor soul. Farewell.

S. F.

DOCTOR FOTHERGILL TO HIS BROTHER SAMUEL.

London, 6th Mo., 10th, 1766.

The inclosed is from the Countess of Huntingdon, and I apprehend it relates to the convincement of a person high in her esteem, and a kind of recommendation of her to thy notice. I am informed that this is no sudden start, but has been gradually ripening some time. The Countess saw her friend engaged, and went with her to the meeting the first time she gave up to join the Society. This circumstance, I mean the convincement of a person so peculiarly situated, will no doubt become the subject of much conversation, at least amongst ourselves, and I think we ought, as much as possible, to restrain the imprudent amongst us from acting imprudently. Thou will impart this to nobody; let the account spread by other means, not by our's: it is a lesson we ought to profit by, not to amuse; a simple, upright devotion of heart to do the will of Him, whom to serve is our interest and happiness. Great example! let us follow it; and those who do it most, will say the least about it.—In dress, in conduct, she studies simplicity; perhaps, in the guise of zeal, an enemy may steal in, but the integrity of her heart will, I trust, befriend her. I know her not; I know some of her family: her husband allows her a sufficient support, so that interest has no share. About Brightelmstone, where she now is, there are a large number of those called Methodists, many of whom are dissatisfied where they are; if they follow on to know, whether they join us or not, they will be happy.

We were glad of thy safe arrival at home, and received thy kind intimations with the affection they deserve. If they

produce the fruits thou wishes, they will be to our mutual happiness, and our own peculiar advantage. Create in me a right spirit, renew a clean heart, is oft my wish; I know these are not the words as they stand, but I want to know the full completion.

When I tell thee that this is written after the incessant labour of seventeen hours, thou wilt readily excuse its defects, and think me, however weak, yet not wholly without a claim to the title of thy affectionate brother,

JOHN FOTHERGILL.

In the 7th Month, 1766, Susanna Fothergill again paid a religious visit to Scotland; she was accompanied by Joseph Harwood, of Manchester, also a minister. Near the close of the year, her husband was engaged on a religious visit to Friends of London. Whilst in that city, he was seized with an illness which obliged him to relinquish his engagement, and retire to his brother's country house at Upton; where, under the care of his sister, he was confined for some time.

SAMUEL FOTHERGILL TO HIS SISTER.

Warrington, 10th Mo., 18th, 1766.

I have been to Nottingham, and went by Manchester, where I found brother Isaac Crewdson very much indisposed, and every symptom of approaching dissolution, which ensued last first-day night. I was at his burial on fourth day; it was large, and the opportunity was a favoured one. I cannot but regret his loss, though I fully believe his removal is a happy exchange, and agreeable to his own last intelligible words,—"To rest, to rest, for evermore." What more desirable, my dear sister, than such an issue of our pilgrimage! May our minds be exerted to pursue this glorious mark, with a diligence proportioned in some degree to its unspeakable value. The circle of our acquaintance is almost daily invaded, and we, also, shall soon furnish

the opportunity or occasion of instruction, now almost daily put into our hands. ..... How safe is diffidence, even if obtained through chastisement for error!

I am, through mercy, bravely, my hand excepted, which is still sometimes weak, and often painful, but I am content and thankful. I have more good than I have merited, and less affliction than is justly due.

You are returned to the trammels again, I believe with reluctance; you can taste the sweets of retirement with pleasure, and dare be alone with yourselves. I hope never to result in indolence, but my love increases to solitude; not that I dislike converse with mankind, but I am very desirous to improve it with something I at times feel in myself. The silent, solemn step of time advanceth fast, and carries us along with it, to a place whence there is no return, to do or undo. May it become our chief concern—nay, I hope it is, and may we retain it—to have our accounts in readiness; and even then, mercy, not merit of ours, must be the ground of our hope in the ordinance of peace.

..... Lively are my desires for all our safety and establishment; desires wherein I know thou joins me, with an ardent mind; we have ground of hope that He who hath wrought the will, will also enable to do, as we cleave to him in simplicity and uprightness. But how much goes to constitute the character of *upright!* There is so great a mystery of iniquity in the transformations of seemingly laudable self, that I look upon it as the crown of true Christianity, and to exceed all the beauty of visibles, whether respecting religion or this world, to obtain this character.

S. F.

SAMUEL FOTHERGILL TO CATHERINE PAYTON.

Warrington, 3rd Mo., 25th, 1767.

..... With thee, my dear Friend and sister in the pure Truth, I am more sympathetically united; as my own, I tender thy good, and preservation through the

various vicissitudes of thy passage, whether relative to the temporal or spiritual probations which may be assigned thee, in either relation. Thou hast in many trials found the all-sufficiency of the divine Hand; and we have nothing else to rely upon, equal to the labour of the day. He who rides upon the wings of the wind, in his triumphant glory, dwells in the lowest valley of humiliation, and is there more sensibly experienced to sustain in every stripping, than distinctly discovered when he makes the clouds his chariot. I have, of later times, been very deeply exercised, and often in the most stripped poverty. I have, as yet, seen nothing clearly, respecting public service which may be required, and this humbling season preparatory to it—but so it is; and may my Heavenly Father's will be done, and issue in a still more enlarged degree of sanctification, though I wear sackcloth on my loins until I am clothed upon from heaven with the garments of immortality.

..... And now, my dear friend, in the sense of that condescending goodness which hath mercifully favoured us, in calling us out of darkness into his marvellous light, and hath joined us to all the living, and been as our song and our strength; who has fed us with food, and remembered us in tender mercy,—my spirit salutes thee; with earnest breathing for our preservation and increase in holiness and sanctification, that He who has called us may be honoured by us, and we, finally, honoured with him.

S. F.

SAMUEL FOTHERGILL TO ISRAEL PEMBERTON.

Warrington, 4th Mo., 1st, 1767.

..... My affection remains undiminished. I love you all tenderly, and with equal solicitude desire your essential happiness, as when my leisure and bent of mind allowed me more frequent opportunities and occasions of telling you so. My health hath been precarious, or rather below that, generally impaired; and though my mental

faculties may not be much affected, the corporeal powers seem not likely to continue to advanced years. My principal complaint is a weakness and pain in my right hand; I believe, owing to a fall from my horse several years ago. I cannot write much without respite, and this often breaks the chain of sentiment and sensation, which I ever wish to be the soul of my correspondence. For though I am often poor and debilitated, both in body and spirit, I feel an ardent desire to be preserved alive in the best things. My affection for Friends in Philadelphia is strong, and often of late revives with great animation. I run from house to house with sympathy; I rejoice with the few who can properly rejoice; I mourn with the many who pensively muse on the roll written within and without,—Mourning, lamentation, and woe! What further respects you and me is at present behind the veil. My dear wife is cheerful, and not destitute of best health: that thine hath been favoured with health, is a pleasing account; I love her tenderly, and wish the consummation of every desire she forms for her own and others' good. Thine in undiminished regard and affection,

S. F.

DOCTOR FOTHERGILL TO HIS BROTHER SAMUEL.

London, 12th Mo., 10th, 1767.

..... Samuel Emlen is here; a reputation to his country, a help to society, the pattern of innocence, wisdom, and simplicity.

..... I hope gradually to lessen both my business and all other incumbrances. I have been preserved through many dangers, and my life mercifully prolonged to this time; and it is not the least of the favours that I have to acknowledge, that I am kept, in a degree, alive to gratitude.

..... Do not regard the expense; at our time of life, two years of exemption from great inconveniences are not to be valued at a low rate. Had we children dependent upon

us, other considerations might justly take place. In the course of Providence, it is so ordered that we have none to look up to us, and call us Father—an exemption from numberless anxieties. It is, then, but justice that we use the favours of Providence granted to us, whether the fruits of our own industry, or, by a more special favour, of easy inheritance, to the proper purposes—for our own accommodation according to the station in which we are placed, the benefit of the community in general, and of our brethren in particular.

I. F.

SAMUEL FOTHERGILL TO SAMUEL EMLEN.

Warrington, 2nd Mo., 1st, 1768.

Thy acceptable favour of the 19th of last month came safe to hand in course, and I had sooner acknowledged it, had not an event, daily expected for two weeks, suspended my writing till I saw the issue. Our worthy friend and kinsman, Gilbert Thompson, hath been in a declining state for some time, and of late seemed to decay so very fast as to call in question his surviving for one day. He finished his course about midnight, last 6th day, and is to be interred to-morrow. I have often been with him to my humbling instruction; for some time his journeying was in the region of the shadow of death. I have sate by him, accompanied his spirit under the load of death, and the heavens as brass, sensible of deep distress, but seemingly excluded from good: this led to deep searching of heart, even, as he said, of holes and of corners he had not suspected: he saw that he had been short in the performance of that service Truth would have led him into, had he been fully dedicated in heart to know and to do his Master's will; but adorable condescension visited afresh, revived a degree of hope, fed him with a little bread when nigh to faint, and caused a part of that crystal stream, which is the satisfaction and consolation of the whole city of God, to arise in his soul, and it increased from time to time, until it became like the water Ezekiel saw issuing out from the threshold, in time a river to swim

in, a river that cannot be passed. The holy canopy was often over our spirits when I visited him, which I often did to my comfort: I never, my dear friend, so fully understood the force of the expression, "If the righteous scarcely are saved:"—the applause and esteem of judicious and injudicious, regularity of conduct, his arrival at Bethel, the remembrance of many bedewing seasons, all proved insufficient for his repose, and were amongst the heavens that might be shaken, and must be removed, that *that* which cannot be shaken may remain.

He languished long, in much pain; great was the conflict previous to the separation of body and soul, and it feelingly opened to my mind, with the conviction of an audible voice, had his spirit been more disentangled from the love of lawful things, his warfare would have been sooner accomplished, the fetters of mortality more easily broken, and his spirit would sooner have risen triumphant over death, hell, and the grave, and on the wings of seraphic love ascended, with holy ease, to the realms of purity, peace, and love. But all is well—he is admitted to peace, and, through *his* deep wadings, instruction is given to us, with diligence, yea with all diligence, to fill up the measure of revealed duty, and to stand on the watch for further discoveries, what is the will of the Lord our God respecting us. I may have been too prolix on the subject—but oh!—my heart is full—fuller than to obtain adequate vent by my pen.

I heard of thy being in London; it gave me pleasure; may the Lord preserve thee to the end, in powerfully preserving simplicity, and direct all thy steps to peace. I cannot at present set thee at liberty to leave England; I feel something that desires thy longer stay, and I think it is something more weighty than the mere dictates of natural affection. I have little prospect of much absence during this or the next month; I believe it would tend to the confirmation of my health, now through mercy pretty well restored, could I spare two or three weeks to stay at Bristol; but much rests upon me by the removal of Gilbert Thompson. His place, as Clerk of the Monthly Meeting, devolves on Henry

Fothergill, who, I hope, grows in the best things, and will come up in service. Oh, that I could have the same hope for his often-visited and highly favoured sister S——!

Need I add, I should be rejoiced to see thee here, as soon as is easy to thyself; here is some work to do; we have in prospect a visit to Friends in their families.

S. F.

GILBERT THOMPSON, whose last days are, in the preceding letter, so powerfully and pathetically described, was the son of Gilbert Thompson, mentioned at page 11; he assisted, and afterwards succeeded, his father, as master of the school at Penketh, over which he presided for nearly forty years with much reputation. He was a Friend greatly esteemed, and very useful in the Society; he was in the station of elder, and filled several other offices. Yet it appears from this letter, and from other allusions made to him, that he had not yielded so full an obedience as he ought, to that which the Lord had required at his hands, and that if he had made a more full surrender of all his talents, and had more fully kept that which he once possessed, it would have yielded him more peace at last; great, indeed, was the conflict through which he had to pass. He died at Penketh, 1st Mo., 29th, 1768, aged 68 years.

HENRY FOTHERGILL, mentioned in the foregoing letter, to succeed G. Thompson as Clerk of Hardshaw Monthly Meeting, was the nephew of Samuel Fothergill, being the only son of his brother Joseph. On the death of his father, in 1761, the care of the business and of the family devolved upon Henry, then 25 years of age: these duties he discharged faithfully and affectionately; to his six sisters, all younger than himself, his care was truly paternal. He was, from his early youth, of an innocent, cheerful disposition, quiet and studious; he possessed good abilities, had made proficiency in the Latin and Greek languages, and had a natural taste for poetry and drawing. As he advanced to manhood, he increased in seriousness of character, was of a grave and solid deportment, and of exemplary life and con-

versation. He was kind and helpful to all, and gave great promise of becoming very useful in civil and religious society; but his health failed; he was attacked with rapid consumption, and, after an illness of a few weeks, he departed this life at Warrington, on the 15th of 5th Month, 1769, at the early age of thirty-three years.

The following account of his last illness was drawn up by his sisters, who attended upon him with affectionate and anxious solicitude.

As the memory of our beloved and truly valuable brother, Henry Fothergill, must ever be precious to his near friends, we think it desirable to record some particulars, that (we hope) have made a lasting impression upon our minds, who were with him during his illness and last moments, that those allied to him may reap the advantage of his truly Christian example, and follow his footsteps; for we are assured they led to peace.

In the beginning of his illness, he had many deep and painful conflicts, and was very desirous, if it pleased the Almighty, that he might be restored to health. But that Power that knew the innocence, the integrity, and uprightness of his heart, after deep trials and searchings, was pleased to set his mind at liberty, and give him an earnest that all would be well. Oh, may we never forget with what calmness and resignation he looked forward towards that blessed hope that maketh not ashamed.

For some weeks he was perfectly sensible that he should not be long here, and once said, "he could not look beyond five weeks, and perhaps his time might be a good deal shorter, but he was quite easy," and often tenderly desired his sisters not to afflict themselves. One of our brothers-in-law coming over to see him, he was much pleased, and spoke many comfortable things. He said, that for more than a year past, he had a sense upon his mind that he should not live long; and the words that were sent to good king Hezekiah frequently passed through his mind, "Set thine house in order, for thou shalt die, and not live;" and added, he hoped his house was in order, both inwardly and outwardly,

and that he had nothing to do but to pray for an easy passage. Seeing his sisters greatly affected, he cheerfully said, "Do not afflict yourselves, I hope Providence will care for you, and that he will be your God, as he hath been mine." The inexpressible sweetness and innocence that accompanied his mind, particularly during the last week of his life, was highly consolatory, and though he had little absences and wanderings, the solemnity of his spirit was easily felt; he frequently, in the night, was quite melodious, and once particularly broke into expression, and said (as though speaking to himself), "I have many amiable engagements, but I must leave them; I cannot stay, and blessed be the name of the Lord, who has removed these things."

Four days before he died, he was much altered, and seemed to take little notice of any thing in this world. As he sat in his chair, with all that heavenly sweetness and serenity that was with him to the last, his voice, which was greatly broken and inward before, was suddenly exalted; and he said, with a kind of triumphant melody,—"When, oh, my soul, shalt thou enter into rest; where peace and everlasting gladness shall be thy portion?" But no language can convey an adequate idea of the sweet serenity of his countenance. The following morning he came down stairs, but was so much worse that he was soon carried up again, and in the afternoon of that day he seemed to be very deep in his mind, and to feel more perturbation of spirit than we had ever before perceived; at length he broke out into lamentation, and seemed greatly agitated, saying,—"I do not feel that virtue to arise in my mind I used to feel, and the pillars of my house are shaken, and I may go to the land of darkness." One of his sisters, against whom his head was leaned, deeply affected, said,—"No, my dear brother, if thou be removed from us, it will (I believe) be to a land of light." He said,—"Oh sister! thou dost not know what I feel, but pray for me! pray for me, sisters;" and clasping his hands together, he fervently uttered,—"My God! my God!" The solemn appeal was, we believe, accepted, and after some pause, he said,—"There is a house

whose pillars are immoveable, let us lay fast hold on their bases." He continued sweetly serene, now and then uttering an articulate word, which showed his conversation was in heaven; he frequently repeated, in a low voice,—"Deep unto deep utters, deep unto deep utters." On first day, he was extremely weak in body, and we thought he was going, but he again revived a little, and expressed great affection for his sisters. The following evening, being the 15th of the 5th Month, 1769, he was very desirous to be got to bed, which was contrary to his usual inclination; he was placed there about eight o'clock, when a fresh eruption from the lungs came on, to a great extent, which totally subdued his small remaining strength. In that awful hour, the only alleviation of our deep sorrow was to see him quite still; and, after several times repeating, with great fervour,—"Lord God Almighty!" he continued about half an hour, and though the difficulty of his breathing was great, he expired without a struggle, and is gone, we trust, to endless felicity and peace. "Let me die the death of the righteous," and may our life be like unto his, which can only entitle us to hope for the same happy conclusion.

The following "Reflections on Death" were found amongst his papers, after his decease:—

Oh death, how awful is even the remembrance of thee, at an uncertain period; how much more striking when thou certainly approaches, and by the vehicle of disease art near, to take possession of these tabernacles of clay, and about to consign them to the silent grave, never more to appear in the busy scenes of life, but, as we are told, our place will know us no more. O, what can give peace in the dreadful hour which will inevitably overtake all, sooner or later? The courage of man, his fortitude of heart, and all worldly comforts cannot support him in that moment, when the soul stands shuddering on the brink of eternity, ready to launch into that unknown state whence none return. Can riches bribe him? Will he respect the greatest titles? Can our friends do any thing but pour out their silent grief? What then can this world, and all things in it, do for us, to make

the tyrant's approach be without horror, and a bed of languishing tolerable? Can human reason, with all its boasted power and rectitude, give peace in that awful hour, when it is with difficulty that the body can support the pains of sickness, and preserve the mind free from its effects? Can reason alone? Can philosophy mitigate the pain both soul and body must feel, when ten thousand worlds would not avail to give a moment's peace to the soul? What then must help poor, frail man in that hour? and what has he to rely on, when time is about to close, and the veil of eternity to be opened? Religion, if truly practised, will then stand his friend, and peace of mind will accompany him to the last; not the religion which is of this world,—airy speculations, shadowy forms, which, being of man, will perish with man,—but real, practical religion, whereby the soul is lifted up to God through Jesus Christ, communicates with him, is enabled to pray to him, and to know the baptism of the Holy Ghost and fire, to cleanse and purify our hearts, whereby we are strengthened to perform what is pleasing in his sight, and to take up the cross to our corrupt wills and inclinations, to walk righteously and soberly in this corrupt age, to keep ourselves unspotted from the world, which, if adhered to, assuredly brings that peace of mind which will accompany us through this vale of existence, and cause us to tread the paths of life with safety and pleasure. It will support us when afflictions may be our lot, and a bed of languishing our portion; and, finally, in that thrice awful period, when it may be said,—"It is finished,"—and all the enjoyments that the mind could have wished for will terminate in empty nothings; then, then, it will be a fountain, never to be exhausted, of holy joy to the conscious soul; and enable it to triumph in the last moment, and say,—"O, death, where is thy sting?" and "O grave, where is thy victory?" and even accompany the soul to those immortal shores, where peace shall be its portion for ever.

HENRY FOTHERGILL.

CHAPTER XI.

ALTHOUGH in feeble health, Samuel Fothergill attended the yearly meeting in London, in 1768. He is thus mentioned by a Friend, who also attended that meeting: "Samuel Fothergill came to town this week; he is indeed greatly altered; I apprehend he will be able to attend the meetings but little.....He was present this afternoon, and had a very fine and high opportunity, after the answers to the queries were gone through, on the state of the Society, and the duty of individuals. He is much more altered than I could suppose. Unless he gets better, his public service will be much lessened. He has a hollow cough, hoarse, and appears very feeble."—*(John Gurney, 5th Mo., 24th,* 1768.)

SAMUEL FOTHERGILL TO ABRAHAM SHACKLETON.*

Warrington, 6th Mo., 18th, 1768.

I send thee the salutation of my most sincere love, not without a sense of our heavenly Father's love, with

* Abraham Shackleton was born in Yorkshire, and was very early deprived by death of the care of his religious parents. Though then so young as eight years, he remembered, and used to commemorate, the tender concern of his pious father, in following him to his bedside, and, on leaving him to repose, awfully recommending him to seek the divine blessing. This blessing did remarkably attend him during the course of his life, and preserved him from evil in many times of temptation and danger, leading him aside from careless companions into solitary places, there to seek the

which I hope thou art often comforted, now in thy declining years, and favoured with the evidence in thyself of having in thy measure, through divine assistance, walked with God. I need not attempt to express to thee the importance of such an evidence, when the soul draws nigh her flight to the land from whence there is no return. It hath been the mark for the prize in thy view, and I am thankful to feel my heart stirred up to follow such examples; animated, by their success and the importance of the subject, to use all diligence to fill up my duty, that I may finish my course with joy. My shattered constitution often gives me instruction, and intimates the graves are ready; yet it hath been consistent with Divine mercy and wisdom to raise me up again, beyond my expectation; and I hope I am bettered by my affliction, not only in what belongs to me as an individual, but also in that wherein I am joined by all the living, in the view of the

Lord, who graciously nourished him by many precious visitations of Divine grace, and, through various conflicts and exercises, formed and sanctified him for a vessel of honour in his house.

Having mental powers competent, he applied himself to literature, and was encouraged to remove to Ireland, where he undertook the tuition of Friends' children, in great simplicity of heart and awful fear, under which, as he humbly kept, he was enabled to discharge his important trust faithfully, his instruction and example tending much to improvement and edification. In a few years, he married a valuable and religious young woman from Yorkshire, and they opened a boarding-school at Ballitore, in which he conscientiously and successfully laboured for many years. He was solid and exemplary in demeanor, an eminent pattern of humility and temperance, much grieved when he beheld levity in any, often saying, there was a fear which would keep the heart clean — expressing his desires that his successors might be a generation to serve God. As age advanced, he found his spirit in a greater degree sequestered from the concerns of this life, and after the decease of his aged wife, he gave up housekeeping, and went to live with a relation, where, tenderly cared for, he quietly departed this life in great peace, at Ballitore, the 24th of 6th Month, 1771, aged 74 years.

state of the church in most places. The use I would have us make of this view is, to gird up the loins of our minds, that our example may be a strong reproof to the unfaithful; and, thus collected in spirit, we may deeply feel after the putting forth of the Divine hand in service; for though it can work effectually without instruments, yet it will also work by them; and if the visited of God were enough devoted in heart to his service, in all the manifestations of duty, we should have more useful instruments in the church. But alas! for many, who, if they have followed to Bethel, content themselves there, and attain not a double portion of that spirit, which those who steadily follow on, even through Jordan, are favoured with. This imperfect work bears undoubted traces of the Creator's hand; but, like half-baked cakes, they seem to me to be no inconsiderable eclipse to Zion's beauty, and are often great obstructions in the way of others, as such who neither enter the kingdom of God themselves nor suffer others. Nevertheless, the God of the whole earth is mindful of his family, and eminently favoured us in our last Yearly Meeting in London, from which I returned with my mind replenished with precious dew.

Salute, in my name, thy son and daughter. May those who are of the younger class look to the business of the day! the building up of the Lord's house, more than their own. Unto him all our utmost dedication of spirit, time, and labour is justly due. My dear love attends you all.

S. F.

SAMUEL FOTHERGILL TO LYDIA HAWKSWORTH.*

Warrington, 7th Mo., 11th, 1768.

It hath, my dear Friend, often been my request to Him who hath the hearts of all men in his hands, that He

* She was the daughter of Samuel and Deborah Waring, of Alton, in Hampshire; and in 1768 was married to Abraham Richard Hawksworth, of Bristol, a Friend eminent for his usefulness and

would give me a sympathising mind, and the effect of various exercises in the course of my pilgrimage hath been so far rendered useful, through his gracious help, as to obtain my earnest wish; and in this sympathising sense, I have dropt the tribute of a tear to the dear memory of our beloved Friend, now no more, and that of affectionate condolence with thee, who feels unspeakably the dissolution of the most tender tie. Religion authorises the injunctions of nature to feel deeply on such occasions—it cannot be culpable in the sight of the Author of our being; for if the holy Jesus wept for Lazarus his friend, shall the tears of the widow, poured forth on the removal of a most affectionate husband, a tender friend, an agreeable companion, a friend with whom thou hast had sweet society, and gone up to the house of God in his company, be offensive in the sight of our Creator, who well knows our frame, if an humble labour after acquiescence in sovereign disposal cover thy anxious, painful mind.

As a man, I feel and view with sorrow the mighty chasm his removal hath occasioned in various useful relations; my own particular affection hath lost a pleasing object, and the circle of my most near connexions in pure friendship is invaded.—Yet, my dear friend, let us look on the other side of the question—for whom are we afflicted? One now for ever free from it. Recollect we his memory? It is precious. His conduct in every station? It was uniform. He hath left this world crowned with the diadem of religion and virtue, and is gone before us, sooner than we wished it, to the rest of souls, and has cut off many meanders and intricate mazes

great benevolence. Their union was short, for in a few months he was removed by death, and, at his interment, she, standing up and laying her hand upon the coffin which contained the remains of her beloved partner, bore her first public testimony as a minister. Having thus devoted herself to a service for which she had long been under preparation, she continued exercised in spirit, and humbly waiting for the renewal of power, by which she was made an able minister of the gospel. She departed this life in London, on the 17th of 12th Month, 1788, aged 55 years.

in the pilgrimage through advanced years and old age, by a shorter passage to the New Jerusalem, than many others are exercised in.

Endeavour patiently to submit to His hand, whose wisdom is unsearchable, and who knows best what is essential to our happiness, and will ever promote it, with a wise and fatherly care, if we, as dutiful children, kiss the rod, and cast our care and confidence upon him. May thy mind be stayed in holy quietude and resignment, and thy hold confirmed on that All-sufficiency, wherein all the deficiencies attending mortals are made up. Walk thou before thy everlasting Helper in steady obedience, and He will be thy sun and thy shield.

S. F.

DOCTOR FOTHERGILL TO HIS BROTHER SAMUEL.

London, 12th Mo., 6th, 1768.

We can only acknowledge thy kind attention to us, in giving us such frequent intimations of thy health; to help it at present seems scarcely in my power. It was prudent to leave Buxton; a longer stay there would have been of no advantage, but much discomfort to thyself. Nor can I at any time advise thee to go thither under doubtful circumstances of health. These kinds of remedies are more fit to establish good health, when it is recovered, than to recover it when lost.

When well, make it a rule to drink no wine before dinner, nor between meals, nor any other fermented liquor. I know the pernicious custom of the country in many places is to bring out these things, and urge their acceptance as a test of friendship; but it is a bad one. I don't say this as in the least doubting thy care in this respect, but to strengthen thy hands against imprudent importunity.

I have been twice this day at Clapham, twice in the city, from end to end, and have not a moment's respite from intense thought the whole day, but while I get a little

abstracted in passing through a crowd from place to place. Make, therefore, every allowance for me thou canst. I do this, because it seems at present unavoidable. I have no reason to doubt but what is best will follow, if I am happy enough to look after it.

Dr. Russel is no more;* and on seventh day last, I was sent for, in great hurry, to Clapham, to see our friend C. H., who, from being quite well, was suddenly seized with a stroke of the palsy on his expressive faculty. He knows every body, has the power of sense and motion, but expresses himself very imperfectly. This is the effect of a most uniform, intense application of a capacity inferior to few.

I accept this as another hint to necessary care respecting myself; and I labour to abandon every pursuit that is not conducive to the purposes for which we ought to live. One friend, another companion, a third acquaintance, able, sensible, affectionate, all gliding from our sight! What have I lost within this year! Do not let this make thee melancholy. Let it cheer thee to think the brother whom thou lovest hates not instruction. Farewell, and tell us thou art better when thou canst.

I. F.

The health of Samuel Fothergill had, by very slow degrees, improved, and his strength was so far returned, as to enable him, in the first Month, 1769, again to pay a religious visit to the City of London; and on this occasion he was engaged in the important service of visiting the families of Friends in Gracechurch street Monthly Meeting, in which he was accompanied by his friend Samuel Emlen. This engagement, with the attendance of the various meetings which occurred during the time, occupied twenty-eight days. The number of visits, according to a record kept, was

* Author of the History of Aleppo, and an intimate friend of Dr. Fothergill, who wrote a sketch of his life, distinguished for the elegance of its language and the justness of its sentiments.

one hundred and twenty-seven: afterwards, viz.:—"On "third day, second Month, 25th, visited the Countess of "Huntingdon and Lord Dartmouth, at Thomas Stackhouse's, "several other religious persons were present." — *(MS. written by Ann Fothergill.)*

DR. FOTHERGILL TO SUSANNA FOTHERGILL.

London, 1st Mo., 26th, 1769.

Just to save my brother the labour of writing, I take pen in hand to acquaint thee he is well. He has entered upon the service he came up for, and I trust with satisfaction to himself, and to the objects of his mission. He finds that Friends in general open both their doors and their hearts to the visit, and a more acceptable companion could not perhaps have been found, than Samuel Emlen. We have both been labouring pretty hard to-day in our different vocations, but as I think his is of much greater moment than my own, so I should readily bring his cloak from Troas. Do not think that because I write he is not able or not willing to do it. He is both the one and the other; but I thought it an agreeable employment, just to let thee see that neither my brother nor ourselves are forgetful of thee, though under a multiplicity of engagements. My chief solicitude is, that my brother may not be more in haste than he ought. I love diligence, and am not apt to discourage it; but there is such a thing as being too eager and earnest.

I. F.

DR. FOTHERGILL TO HIS BROTHER SAMUEL.

London, 3rd Mo., 2nd, 1769.

We have received the account of thy return with great satisfaction. Remember the motto, *ne quid nimis:* *

* "Id arbitror
Ad prima in vitæ esse utile, *ne quid nimis.*"—TERENCE.
"We should not pursue any object too far." No doubt intended

write it in capitals everywhere. I endeavour to attend to it, in the midst of seeming hurry. With grateful reverence I acknowledge it; not from myself, but, I trust, from the secret motions of better help. I receive the intimation of it with thankfulness, and daily wish *to follow on to know.*

Thy health is the most material article. Be content with thy slow recovery. Whilst thou art acting the part thy best discretion directs, think it is for the best, and not an argument that nature is unhinged or inactive.

Thy remarks on addressing have had my attention. Previous to thy mentioning it, I had thought of a less exceptionable, more necessary, and more consistent measure. Let a strong paragraph be inserted in the printed Epistle, advising Friends to beware of entering into that warm party spirit that has sprung up, in this country and elsewhere; charging all to remember the obligations we are under to honour and obey the King, and especially the present royal family, from whose progenitors we have received so many favours. I leave the attempt to thy leisure, and think such a paragraph both proper and expedient. *

The space to be allowed us in the Scotch dictionary is six or seven folio pages, if we please. I am pleased that it engages thy attention, and I shall do more at Lea Hall, when thou hast sketched the plan.† I would not advise thee to go to Kirby Lonsdale, (to the Northern Yearly

by Dr. Fothergill as a caution to his brother, to restrain the natural energy of his character, and as a salutary advice to be careful of his little remaining strength.

* See the printed epistle from the Yearly Meeting in 1769.

† This relates to an account of the Society of Friends, in a dictionary, published at Edinburgh, which, as appears from this letter, was written by Samuel Fothergill and his brother. It was afterwards published separately, with this title,—"A brief "account of the people called Quakers, their doctrines, and disci- "pline, taken from a Dictionary of Arts and Sciences, lately pub- "lished at Edinburgh."—*London*, 1772.

Meeting there,) unless thou cannot help it. I know the consequence, if otherwise.

May a person who needs advice as much as most, and at the same time does not profit by it so much as he ought, presume to give any? Thy affection for me will throw a mantle of oblivion over me, if I say any thing that does not correspond with thy own reflections. Be short in supplication; use no words not of common use, and the same words as seldom as possible. The ineffable majesty of Heaven is enough to dazzle all human conception; yet the "Our Father which art in heaven," is indeed a complete model. Stray from its simplicity as seldom as possible; but I speak with unhallowed lips, and therefore forgive me. My wish is strong that the Father of all mercies may long preserve thee, a choice instrument, a silver trumpet, that gives a certain sound, as thine is, that I may be conducted wisely through a thorny, slippery, arduous track, to safety and happiness at last. So let it be for us both, saith all within me.

I. F.

S. Fothergill attended the Yearly Meeting in London, in 1769, but became very unwell before its close, and was accompanied on his journey homewards by J. C. Lettsom, a young physician, to whom he was guardian. They travelled by short stages to Lea Hall.

From this period to the close of his life, the health of Samuel Fothergill became more and more precarious; his constitution failed rapidly; the attacks of his complaint were more severe, and returned at shorter intervals, leaving him on each succeeding occasion much reduced in strength. The effect produced upon his mind by these repeated trials was a still larger growth in experience, in humility, and patience. It was the frequent remark of his friends, upon his re-assembling with them in their religious meetings after these afflictions, that whilst his ministry was more and more bright and instructive, humility was also eminently the

clothing of his spirit, and that he came forth from these painful seasons as one refined in the furnace.

In the autumn of this year, having regained a portion of strength, he again visited London with a certificate, and was engaged in a visit to the families of Friends in Horsleydown Meeting, (now Southwark,) again having his friend Samuel Emlen as a companion. In the course of this service, upon visiting two young Friends, then recently married, he addressed them as follows:—

"As you are both young, and, it is very probable, may be at times solicitous for your future advancement in life, I would just propose one thing to your serious consideration, without which no one was ever happy, or any one unhappy with it; which is Godliness: it is the soul's health. Godliness is profitable in all things; it is profitable in health, it is profitable in sickness; it is profitable upon a languishing bed, it is profitable in death: it initiates us into the company of glorified spirits, in the boundless and beatific regions of immortality. And, my dear young friends, I earnestly address you on this occasion, with a degree of the tenderest affection, sincerely desiring your happy introduction therein, when these few fleeting moments of your existence shall terminate, and you shall be summoned from this stage of action, to appear before the tribunal of immaculate purity. You are placed here only as delegated stewards; as accountable beings to your bountiful Creator for every talent committed to your care; and your eternal interest depends upon your consecrating those talents here to his service, who created you as vessels for his honour, and to whose guidance and protection I warmly and affectionately recommend you, my beloved friends; sincerely wishing your establishment and growth in the blessed and unchangeable truth, through the bounty and favour of our Father who is in heaven. Godliness is profitable in all things, and I most earnestly intreat and recommend you to a due consideration of the importance of it; seek, in your early days, seek a friend that will never forsake you; for if you apply to him in sincerity,

he will be found of you. His divine goodness will preserve you as in the hollow of his hand, and conduct you through the various difficulties and dangers of a tempestuous world, to an everlasting habitation in glory. Oh! seek him early, above every consideration; he will be a father and a friend, when no terrestrial objects can administer the least consolation, and every pleasant picture shall be stained in your view. Godliness is profitable in all things. It is the soul's health, it is the never-fading support of the righteous under every difficulty, and the sovereign antidote to the evils of life. I could wish our dear youth were more generally engaged in pursuit after substantial happiness; that they would cultivate an acquaintance with their Creator as in the morning of their day; for the sands of life are hastening to a close, and the coming of death is approaching with unremitting swiftness. Alas! alas! what are the riches and the splendours of these perishing, sublunary objects, in comparison of our everlasting well-being hereafter? The one is transient, fleeting, and momentary, and altogether uncertain; the other is the permanent fruition of uninterrupted felicity for ever, amongst an innumerable company of saints and angels, and the spirits of just men made perfect, continuing the inexhaustible theme of praises, dominion, and worship, to the sovereign Lord of the whole universe.

"I have had to remark, in passing through divers parts of this city, many loitering as upon the skirts of the camp; and the sword of Amalek hath destroyed numbers. I beseech you, my beloved friends, let your eye be unto godliness; and though it falls not to the godly to be always gifted with the affluence of worldly riches, yet you will assuredly find unspeakable consolation resulting from the divine favour and goodness towards you, which will abundantly counterbalance every worldly consideration. Be not of this world, but let your views be directed towards a better country, even a pure, undefiled, holy habitation, a house not made with hands, eternal in the heavens. Seek not after riches—suffer not your attention to be diverted from the pursuit of virtue,

nor be desirous after the vain, foolish, transitory amusements of a degenerate age; for all these things will terminate in sorrow and distress of mind, and riches make to themselves wings, and flee away; but godliness is profitable in all things: it will be your support in every trial, your never-failing consolation under every difficulty, and ultimately afford you a comfortable evidence of admission into the permanent joys of eternity, in a glorious and unfading recompense, which the Father and Fountain of unlimited mercy and goodness has prepared for all those who diligently seek him. Therefore, my dear young friends, suffer me once more strongly to recommend you, in the early part of your life, to seek the God of your fathers, the never-failing help of those who seek him in sincerity. And I will say this for your encouragement, that though the heavens should pass away, and the earth should be removed out of its place, the lofty mountains should dissolve and be no more, yet the promises of the Lord are amply verified to them that fear him. It is a blessing which makes truly rich, and adds no sorrow with it; it will assuredly attend the humble efforts of a life dedicated to his service, administer comfort under every trying dispensation of his providence, and be your exceeding great reward; for godliness is riches in poverty—it is profitable in all things."

His friends, in speaking of these services, have given the following testimony—"He was divinely strengthened, and enabled to extend a helping hand to many, in close and necessary labour, for their increasing care to live and act consistently with our holy profession, to the comfort of many, and to his own peace of mind."

SAMUEL FOTHERGILL TO HIS SISTER.

Warrington, 12th Mo., 11th, 1769.

I may tell thee that I am favoured with the lively hope, that in my late labour I have been in the service of Him who is a rewarder of feeble, well-intended service, for the

promotion of his good cause; and I am comforted in the hope that I have done what I ought in my late visit to your city. And I am thankful to feel the chain of fraternal and Christian union, brightened by the spreading of best love upon it. May no spot of rust ever impair its lustre. I have been with respect to my health much as when in London, until last week, when my complaint fastened on my ancle and foot, not without some considerable uneasiness in my breast. But I was enabled to get a little about. On seventh day last, I got in a post chaise to Penketh, to the burial of Ann, the wife of Joseph Key; she finished, I hope, well. This forenoon, our worthy, innocent old acquaintance, Esther Key, was removed from us; I have no doubt that she had clean hands and a pure heart, and that she has ascended the hill of the Lord, and stands in his holy place. Thus are the ranks of our acquaintance thinning fast, and from many occasions we may hear the summons—"Prepare to meet thy God."

S. F.

SAMUEL FOTHERGILL TO HIS BROTHER JOHN.

Warrington, 1st Mo., 20th, 1770.

..... With respect to the present agitated state of the nation, I am pleased and thankful when my own mind, and those I love, are kept from its vortex, and quietly stayed on him who makes the clouds his chariot, and walks on the wings of the wind. He knows best how to fix instruction on the minds of people deaf to the language of multiplied mercies. I love my native country, and ardently wish, for its sake, and our own as a people, that we might be found amongst the interceding righteous, for whose sake the day of national safety might be protracted.

I rejoice in thy account of a revival in Gracechurch-street Monthly Meeting. I often feel a warmth towards your city, which unaided nature cannot raise, and a hope is vouchsafed, at times, that a precious, divinely prevalent

visitation of good will better many amongst you; and animate to shake yourselves from the dust, and put on the beautiful garments of sincerity and godly zeal: may the Lord of all power, in his own time, thus prosper his great and good work; and if individuals walk in the light, with full purpose of heart, their walking will terminate in their own security, and the recompense of Well done, and be most signally useful to encourage others. Thy time is precious, I will not much further encroach upon it; thou needs not information, thou knows these things. If by a happy collision we may fetch out the sparks of divine fire from each other, and preserve the everlasting fire in its genuine nature, it will be mutually beneficial. But such powers, times, and seasons are not in our hands. My hand refuses more labour than just to salute you all with the tenderest affection.

S. F.

SAMUEL FOTHERGILL TO S. L.

Warrington, 2nd Mo., 13th, 1770.

Thou hast been very frequently the companion of my mind, since I saw thee last, with hope and secret fear so tempered together, as furnish me with a solicitude on thy account, distinguished from what I have felt for almost any other. And, as I believe the Lord of all our sure mercies hath caused his blessed day to dawn upon thee, and I trust hath engaged thee sincerely to walk in it, permit me, from the motions of affection stronger than nature suggests, to offer thee such hints as occur to my mind. My hope is raised in this confirmed belief, that He who is the restitution of all things, and ever equal to perform his own work, hath visited thee for this end, even thy redemption, and hath measurably prevailed with thee to avow his work, by a degree of submission thereto. He is the Lord of perfection himself, and would make his sons and servants like him; would beautify them with his salvation, and make them

strong for himself. I am unquestionably assured He would thus work effectually with and in thee, to establish his own kingdom in thy heart, and bless, not only with the glimpse of his salvation, but the stability thereof, and dignify with a possession therein for ever.

But what are the terms on which this treasure is attainable? They are expressed in the term *redemption*, that most necessary work for all men, without which there can be no possibility of admission amongst the saved of God. Here many have fatally stumbled, and turned back at the hard, yet true, sayings of Christ, to be reduced to death, and even annihilation, to the varied corruptions of flesh and spirit, that the old man with all his works may be put off, and the new man, Christ Jesus, put on; it is, indeed, putting the axe to the root of the tree, and, alas! the place where many have gone sorrowfully away. Here my secret painful fear respecting thee hath kept my heart awake, at times, in prayer for thy establishment and perfect safety. Thou art favoured with a good understanding, mayest thou wait to have it replenished with best wisdom, nor admit a thought that He who hath the key of David hath delegated it to the wisdom of flesh and blood: in him are hid the treasures of wisdom and knowledge, and he will be inquired after and sought to, to open them. It was, and is, a truth of undeniable authority, that it is hard for a rich man to enter the kingdom, whether in affluence of riches, or superiority of understanding. The reason seems obvious,—they have a tendency to lead from a single dependence on Him who fills heaven and earth with goodness and truth, and demands the tribute of love and obedience from all. No eye but that strengthened by faith can pierce through the clouds which cover this lower system, and intercept the prospect of more excellent riches on high. But the eye opened, by him who gave sight to Bartimeus, sees its own weakness, and the imperfection of all that is finite; and looks with suitable expectation to Him who is infinite,—his help in time, and his song for ever. I behold thee on a slippery sea of glass,

yet mingled with fire; there is ability to stand thereon, and thereby be purified, but not consumed. Have a care of thy steps; wait to have them directed right, and they will issue in peace. I see thee surrounded by foxes, which want to nip the bud of that vine, which the Lord of the heritage hath planted, and which, if properly cultivated, and vigilantly guarded, will bring forth grapes productive of wine, even that wine which makes glad the heart of God and man. Methinks I see thee, at times, allured by the attractions of divine love to a total surrender of all to the ever worthy Sovereign; at other times, irresolute and wavering, reluctant about parting with the honours and greatness of this world, and its vain applause, even for His sake who for thine trod the wine-press alone, and suffered his sacred head to be crowned with thorns, to which, of proper right, belongs the diadem of heaven. Sometimes, the painful soliloquy may run on this wise,—I will tread the middle path, and walk in all the lustre of moral rectitude, blameless to the most scrutinizing mortal eye; and,—"Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel?" cannot I be clean enough by washing in them? Here mystery Babylon presents itself, a transient rest, procured at less price than the rest of Zion, and lulls, by its deception, the unwary pilgrim into a rest short of the true rest. Peradventure, at other moments, distressing apprehensions of thy own imbecility may so prevail as to discourage and afflict, and perhaps suggest a diffident thought, as though victory was not attainable; and thence the unwearied enemy would draw conclusions to drop the warfare, and content thyself with thy inevitable lot. Under all these besetments who can stand, and stand fast without fainting? The armour of our defence, human resolutions and conclusions, will vanish into empty air. Innocence towards God as well as man is impenetrable armour, and unmixed sincerity is the white linen of the saints. Sampson never met with more timely, substantial relief, than from the fountain proceeding from the jaw bone of an ass; he cast it away at

Ramath-lehi, but found it again at En-hakkore. My soul craves thy help and safety; may the Rock of Israel be thy refuge, and may thy mind be established in covenant with him. All earth will vanish, its glory be like a dissolving bubble, its connexions be fleeting as a dream; but the soul which patiently bears the turning of the redeeming Hand, and, leaving momentary things, cleaves to that which is eternal, will be supported, and know its riches to be unchangeable in their nature, and eternal in their continuance.

Let the warmth of my heart plead my excuse for the incorrectness of my style. I write because I feel, and to be felt, and not for amusement. Farewell, dear S.; remember, life is short, its business arduous, the prize immortal glory, the failure eternal misery.

S. F.

In 1770, the state of S. Fothergill's health did not permit him to attend the Yearly Meeting in London. The following letter relates to that meeting.

DOCTOR FOTHERGILL TO SAMUEL FOTHERGILL.

London, 6th Mo., 4th, 1770.

I thought it would not be disagreeable to thee to hear from the camp. This afternoon we met at four, and proceeded in the business as usual. Henry Gurney is clerk, and is both an able and expeditious one. The committees are appointed as usual, and I think that of appeals is as well as we have had for some time. There is a large concourse of Friends, and most of the few ancients we have left are present. C. Payton is with us; Jonah Thompson is in town, J. Griffith, Is. Sharples, &c. The Epistles are laid upon proper shoulders. Before the meeting ended, I wished Friends to consider the value of their time, and the necessity of being collected, both in meetings and out of them, that they at their return, and we when we were left, might be

able to look back with some degree of satisfaction. James Gough soon afterwards stood up, with a good degree of warmth, and I think this first sitting as solemn as many we have had. The appointment for the General Epistle is numerous, and of solid Friends. Jos. Phipps will have the compiling of it, and I trust that better help than our own will be afforded.

I should, ***we should all***, have rejoiced in thy company; I know thy mind will be with us, though thy body, retarded by, perhaps, unreasonable services, is forced to submit to confinement. But there may be some instruction in it, and if we learn wisdom, acquire docility, abate of our natural impetuosity, and grow in patience, much advantage is reaped. We were at the Savoy yesterday; C. Payton was with us, J. Stephenson, Edmund Gurney, all appeared; all in a line, but all, I think, right; low, but as high as they ought to be—and convincing.

Farewell, dear brother; accept our united affectionate remembrance.

I. F.

SAMUEL FOTHERGILL TO JOHN COAKLEY LETTSOM, On his Marriage with Ann Miers.

8th Mo., 1770.

I was duly favoured with thine by my sister at Lea Hall, and should have written sooner had ability and leisure united, for there has lived in my mind a salutation to thee, the object of my tender solicitude, and to thy wife, thy companion in every tender sense, the joint object of my affectionate well-wishing. I consider you as now entering upon the more arduous scenes of this life, and filling more important stations than in your single state, and most earnestly desire you may now, on your first entering into the more arduous paths, be wisely directed, for much depends on this important crisis. With a heart replenished with the warmest affection, I recommend the Psalmist's words, repre-

senting the wise of all ages, "In the name of our God we will set up our banners." This is a proper allusion to your state, who have entered together into the most delicate and tender bonds of union, to be each other's help-mates, to soften every care, to enhance every comfort, to divide every burthen reciprocally and mutually, and to help each other in every temporal respect; and not only so, but to go up hand in hand together to the house of God, and to the mountain of his holiness, in order to enjoy this permanent felicity of the conjugal state. In the name of our God, now set up your banners; let nothing divert your minds from an humble, attentive care to put yourselves under his protection; implore his guardianship and tuition, he alone can help you in times of probation, and defend you in the perilous hour; guard you from the dangers of unsanctified seeming prosperity, and place his everlasting arm underneath in the time of adversity; place in him your confidence, that you may not be moved; the world, with a variety of blandishments, will present its schemes of happiness, and make large promises of a good it has not in its power to bestow; but may you carefully remember, that in the world, or under the prevalence of its spirit, you will find disappointment and trouble, but in the name and under the banners of God, peace; peace flows as a river, and all the cross events and painful allotments are sanctified and sweetened. Beware, therefore, my dear friends, of rushing into the world of dissipation, which often attends a circumstance similar to yours; beware of a vain confidence in the smiles and caresses of men and women of this world's spirit. Beseech the protection and guidance of Him who ought to be placed supreme in families, and buildeth up a sure house to those who in all their ways acknowledge him, and cast themselves under his protection. I trust a holy visitation hath given you an understanding, what it is that makes for true peace; enter not into selfish deliberations how to avoid plain duty; protract not your stay in a land of jeopardy and danger, by taking counsel, but not of God, and covering yourselves with a covering, but not of his spirit.

The state of the Church in that city requires of you to come up to the help of the Lord, against the mighty inundation of folly and forgetfulness which prevails; there are no wages equal to those he gives his servants, for surely the reward of the faithful labourer is exceeding great; peace, tranquillity, and glory are upon their heads for ever. Thus, beloved friends, my soul travails for you, for your present and everlasting welfare, that the solemn engagement you have mutually entered into may be truly fulfilled, and your happiness established upon a most durable basis. The eye of passion, in the short-lived fever of the mind, sometimes improperly called love, flatters itself with objects of imagined amiableness and beauty; this is transient and mutable; but affection founded on mutual esteem, for an object which religion and virtue have rendered truly estimable, hath a permanency in it equal to the causes which produced it. It is not in my mind to descend into every particular point of conduct necessary for your happiness; these will be clearly opened as occasion requires, and help administered to come up in every duty, to render you truly comfortable and happy, useful and honourable in the church and in the world, and objects of divine favour and acceptance; but allow me to recommend a close attendance of meetings, both for worship and discipline; in this most reasonable service the soul has often been unexpectedly replenished with good, and its strength renewed to step forward in the holy path. Dare not to live without God in the world, lest he withdraw his blessings, and then who can make up the deficiency? My health continues precarious; my ancles and feet are weak; this is also the case with my right hand; I have been obliged to drop my pen several times in this essay to salute you, which may account for several inaccuracies besides those in writing; nevertheless, warm affection fills and strengthens my mind you-wards, in which I wish you present and everlasting welfare, with a tenderness as nearly paternal as I am capable of.

S. F.

J. C. Lettsom was the son of Edward Lettsom, the proprietor of three of those small islets or keys which surround the Island of Tortola. On one of these, called the Little Vandyke, he was born, on the 22nd of 11th Mo., 1744. Here his father cultivated cotton, with the assistance of about fifty slaves, whose cottages were placed around the mansion of their master. Edward Lettsom was a member of the Society of Friends, and had dealings with Abraham and T. H. Rawlinson, of Lancaster, and to their care he consigned his son, when six years old. An early instance, probably the first from those islands, of this sacrifice on the part of the parent, for the benefit of the child, that the latter might receive the benefit of a European education.

It was at Lancaster, at the house of one of those Friends, that J. C. Lettsom first saw Samuel Fothergill, who afterwards (with John Pickering, of Tortola,) became his guardian. The youth was placed at Penketh, and was several years a scholar there with Gilbert Thompson. The pupils, fifty or sixty in number, were most of them boarded out in the houses of friends in the neighbourhood. The school-house was contiguous to the meeting-house, and continued, with some short intervals, to be used for the same purpose, down to the year 1828. This school, under the able government of Gilbert Thompson and his father, enjoyed a high reputation; and it is recorded, that during the forty years that the son "presided in this happy place, one death only had occurred amongst the scholars. This was Springett Penn, the son and heir of the then proprietor of Pennsylvania, and he, it was said, was consumptive when he first entered the school."

When sixteen years of age, J. C. Lettsom was placed as an apprentice with Abraham Sutcliff, a surgeon, at Settle. To this place he travelled, from Warrington, upon a pack-horse, which used to pass from Lancashire into Yorkshire. In after life he thus mentions the circumstance; "I went to Settle, a fatherless lad. I rode alone from the house of my guardian, Samuel Fothergill, at Warrington. When we parted, he

addressed me thus—'Please thy master; and, if thou turnest out well, I will recommend thee to my brother, the doctor; and never forget, that to be good is to be happy.'"

On completing his apprenticeship, he went to London, and thence to the Island of Tortola, where he practised as a physician. He returned to England in 1768, and finally settled in London, where he commenced practice, under the protection of Dr. Fothergill, to whom his guardian had recommended him; and, by the introduction of the doctor, he advanced rapidly in his profession. In 1770, he was married to Ann Miers, with whom he received a considerable fortune. In 1774, Dr. Lettsom, Dr. Harvey, and a few others, formed the Humane Society, for the recovery of persons apparently drowned. Twenty-two years before this, Doctor Fothergill had addressed to the Royal Society a paper on the same subject, but it was not then pursued.

By the decease of Dr. Fothergill, in 1780, a great accession was made to the medical practice of Dr. Lettsom, who has acknowledged, in warm and grateful terms, how largely he was indebted to his departed friend and patron. He continued, for a long course of years, actively engaged as a physician, and in the establishment and management of various medical, scientific, and benevolent institutions. To the popularity thus acquired, to the standing he so rapidly attained by the patronage of Dr. Fothergill, combined with his own kind and amiable temper, and the active benevolence of his character, may be ascribed the success which attended him, and the lucrative practice which he enjoyed for many years, rather than to the possession of great natural talents, much depth of medical knowledge, or peculiar skill in his profession.

He died in London, on the 1st of 11th Mo., 1815, in the 71st year of his age.

SAMUEL FOTHERGILL TO A. T.

Warrington, 1770.

Had my bodily ability been nearer equal to my affectionate solicitude for thee, and more particularly on thy late very dangerous illness, I had ere now paid thee a visit. Thou hast been the almost constant object of my attention, and as I feel a tenderness for thee as if my own child, permit me a little to relieve my thoughts, by an attempt at expression. Thy own reflections will instantly suggest the subject — that dangerous habit of drinking more strong liquor than nature requires, and than thy constitution can bear. A custom which hath grown upon thee, until it has become habitual, and which I, along with many others, look upon as the cause of those dangerous attacks in which thy life hath been imminently endangered. I have not been frequent in advice to thee on this head; I have silently observed it; and a hope hath at times arisen, that thy own good sense, aided by many a secret conviction of misconduct in this respect, by that Power which hath often and mercifully striven with thee, might have fully opened thy eyes, to see and to rouse all within thee to seek to avoid that wreck of peace, reputation, comfort, and happiness, to which intemperance inevitably leads. Thou hast not the plea which many others allege for it — domestic disturbance and infelicity. Thy wife most affectionately disposed to make thy moments happy and peaceful, and to remove every occasion which might lead to seek a temporary relief by intemperance. Her relations love thee, as much as if the relation was by consanguinity: we know no difference; and with the utmost solicitude interest ourselves in thy happiness. The allurements of company, the progression of custom to habit, have been too prevalent, and almost rendered drinking necessary to thy constitution; at least, induced thee to think so, and to act in consequence. Time after time, painful conviction of its tendency, by the decay of thy health, hath attended; and

I believe desires and resolutions have taken place, for wiser conduct in future time. But, alas! too fleeting have these proved, and returning health been sacrificed to the gratification of an irregular desire, and the solicitations of companions. Bear with me in these remarks—thou knows they are too true. I want not to upbraid thee, but to aid and strengthen those wishes, which, I believe, thou entertains, after more peaceful times. This last affecting crisis hath united in it all the instruction and alarm which can possibly be given in time; a recovery from the brink of the grave—a reprieve from an eternal, unchangeable state—a restoration to thy family, thy friends, and thy connexions, now seems to us a pleasing prospect, and an opportunity, I trust, once more put into thy hands, to retrieve thy peace of mind, thy health, and reputation, all which have been deeply affected. This seems to me like a new beginning. Thou hadst nearly paid the debt of nature—thou art unexpectedly raised up. Life or death, peace or dismay, honour or reproach, await thy choice. In this situation I view thee with the tender anxiety of a friend, nay, of a father, earnestly desirous thou may lay hold of offered mercy, and become so wise and steady, as to evince thy gratitude to a gracious Benefactor; that he who hath been thy resurrection, may also become thy life. Frequent, I believe, have been thy resolutions, and strong thy desires, in past times, for better conduct; but, alas! what is man, unaided by that Power from above, in which alone is sufficiency, and who will be sought unto for his help, and with whom we must be co-workers, and take up the cross to those inclinations which lead to evil. May all within thee be excited to look up to Him, to beseech his protection, to walk in watchful care and diligence the residue of thy uncertain continuance here. This will certainly become thy duty, and present and eternal interest; and although it may expose thee to the disregard, perhaps derision, of some who glory in their shame, yet the Divine peace, the pure and pleasing evidence of well done, will make abundant amends. If ever we attain to sit down with

the Captain of our salvation in his kingdom, we must, for the joy set before us, despise the shame and endure the cross. And oh! that through this path thou may secure what the world can neither give nor take away.

My heart is filled with love and strong desire for thee, my feeble hand incapable of using my pen but for a short space of time: this may render the letter incoherent; but it is in truest affection. Oh! that it may please the Almighty to bless to thee thy escape from death. May he give thee a heart to seek and fear him, lest, upon a relapse into indiscretion, a worse thing befal thee than hath hitherto proved thy lot. I am, in the greatest sincerity, thine in every bond of affection, natural and divine.

S. F.

DR. FOTHERGILL TO THE MEETING FOR SUFFERINGS.

Near Middlewich, Cheshire, 8th Mo., 20th, 1770.

Dear Friends,

As you are frequently in my thoughts when absent from you, an inclination seemed to arise in my mind, just to express the cordial regard I feel for you, both as a body, and as individuals. Often have I been filled with thankfulness, that my lot has been cast amongst you. Much benefit have I received from the wisdom that hath been manifested in the conduct of your affairs; and I often consider you as an assembly of some of the most favoured people in the whole city, may I not say in the whole Society? It seldom escapes me, when I sit down with you, fervently to desire that we may always, when we meet, feel a degree of that solemn awe, which I am sure is often felt among you, and that none may go away without being the better for their meeting. And I esteem it a signal mercy, that, in the midst of so many unavoidable engagements, in the increase of which I think my heart has no delight, a desire is kept alive to be united nearer, if possible, to every tender mind amongst you; to profit by their example, and to be divested

of every thing that might not contribute to the help of individuals, or advantage to the whole. May I just say, that I fervently wish an awful reverence may clothe every mind when we are collected together. The more closely and steadily we can unite here, the better we shall be enabled to judge properly, and act wisely, concerning the things that are brought before us.

It is not in my thoughts to esteem myself proper to give advice to such a body of sensible Friends, whom I honour in the truth; but it seemed pleasingly to arise in my mind, to testify my brotherly remembrance by these few lines, and to be a kind of prompter, though at a distance, to consider your importance in regard to the well-being of the Society, as instruments in the hands of Providence for much good; and to consider what frame of mind such meetings should be held in. I know, from experience, that many of you come together with such dispositions; and that I may do so likewise, that others who may even be behind me may come up in the same earnest endeavour to be what they should be, is now, and often has been, my desire.

It is not boastingly, but with a degree of humble gratitude, that I can mention, though absent from you, my heart is with you often. This favourable recess is not granted that it may be spent in dissipation or indolence. I wish to renew my strength both of body and mind, and to seek after that which can renew it properly. I salute you in much affection, and am

Your friend and brother,

JOHN FOTHERGILL.

In the 8th Mo., 1770, Samuel Fothergill was again at Scarborough, and experienced some benefit to his health from the visit: he was, as usual, much engaged in the ministry; he thus wrote to his wife:—

..... "I got safely to this place, yesterday, and have borne my journey well, beyond my expectation, though the weakness continues in my hand and feet. I was enabled

to attend the meetings here to day, which were large, this afternoon especially; a great number of persons of distinction, from divers parts of the nation, were present, and it was a time of memorable favour. I am humbly thankful to feel reason to believe that I am where I ought to be; and of this I am assured, that if we forget not our God and ourselves, he will never leave us, but will be merciful, and will condescend as a tender father to our frailties."

S. F.

In the 12th Month, he was engaged in religious service in the city and neighbourhood of London; during which, accompanied by John Eliot, he visited the families of Friends in Westminster meeting. The number of visits on this occasion was upwards of fifty.

The visits thus paid, in three successive years, to the families of Friends in different meetings in London, may be regarded as, on his part, a sacrifice of dedication in the evening of his life, and as setting a seal to his former abundant labours in that city.

SAMUEL FOTHERGILL TO HIS BROTHER AND SISTER.

Warrington, 2nd Mo., 2nd, 1771.

I have been prevented writing to either of you again, before now. And, indeed, I have silently fed on the pleasure arising from our late interview; something language cannot express hath often covered my spirit, in humble thankfulness to that Hand which hath preserved us hitherto, mutually dear to each other, and not strangers to the most durable ties of the universal family of our Heavenly Father. May we carefully guard against every thing, however pleasing, of which the tendency is to enfeeble that life which is everlasting and precious. We are hastening through mutable to immutable things, and we have all great need to have the pure mind often stirred up, lest the Master of the house come,

and find us either sleeping or ill employed. My return home was in much quiet; I endeavoured, in the course of my labour, to keep close company with the seed. Few are the places where it reigns. I was thankful to feel I had not forgot it in prison; and, whatever may be the consequence to others, the peaceful evidence of the discharge of my duty sweetly stays my own mind. I never felt more renewed in that love which is stronger than death, with a comfortable assurance that our father's God and our's is graciously mindful of us hitherto, and wills our preservation to our latest time. May a just sense of the value and necessity of this important favour ever rest so properly on our minds, as to quicken our diligence to know and to do his good and acceptable will, that we may arrive at the recompence of a happy reward. The times require labour; and it ought to be often on our minds, as a powerful inducement to it, that we have received from the Lord of the vineyard abilities for service, superior in some measure to some of our fellow servants; and where much is given, much will be required. There cannot be any employment or acquisition equally beneficial, to us and to the Church, with that which results to a devoted mind, solicitous above all to fill up our duty in the highest service. May we ever consider it, and at the close of our time experience it as a most necessary truth.

S. F.

SAMUEL FOTHERGILL TO JOHN HUSTLER.*

Warrington, 4th Mo., 1771.

The contents of thine respecting Cornelius Cayley, and the copy of his application to Friends of Leeds Meeting,

* John Hustler resided at Undercliff, near Bradford, and was distinguished by his usefulness and public spirit. Benevolent and indefatigable in his exertions to promote the interests of his fellow-men, to him the town of Bradford owed its public hall for the sale of worsted stuffs, the staple manufacture of the neighbourhood;

have been much in my thoughts. I have hitherto been a stranger to the person and his case. I read, some years ago, many of the journals of those exercised in endeavouring to promote the revival of Christianity, but there appeared to me so much of the nature of those things that the day of the Lord should come upon, so fully described — Isaiah ii. 10, to the end of the chapter, that I declined the search, in hopes that the winnowing power of Truth would separate the wheat from the chaff, in minds pure, upright, and sincere; and that the Power which prepared the eyes of the man blind from his birth, by spitting on the clay, and finished his marvellous work by sending him to the "pool of Siloam," or to the sent, for washing, might, in the same line, and by the efficacy of the word of his mouth — which is as a two-edged sword, and whose entrance giveth light and life—have led them into that which is within the veil, and impenetrable to the eyes which have only been anointed with the spittle on their earth; and for this my soul hath often been baptized in humble, fervent prayer.

The person under immediate notice claims, and hath my sympathy; I believe him joined to all the living, through the quickening virtueof the life-giving word, and I earnestly pray for his complete formation, as a vessel meet for the Master's use: yet a secret and painful jealousy affects me, that patience hath not had its perfect work, to lead him into all the unutterable depths of the Lord's preparing day, nor all the idols cast to the moles and to the bats: my jealousy arises from the activity of distinguished *self*, which loves the splendid, pleasant picture; an easy purchase, in comparison of the deep-hidden pearl of substantial Truth. We sorrowfully know that we have amongst us traditional for-

and to him the nation is indebted for the project of uniting the Eastern and Western Seas, by the formation of the Leeds and Liverpool Canal, to the completion of which he devoted, with unwearied attention and perseverance, many years of his life. He died 11th Mo., 6th, 1790, aged 75.

malists, having a name only, by outward inheritance; yet there remains a worm Jacob, the feeble, yet faithful wrestler with God amongst us, whose life is hid with Christ in God, and who, through the virtue of the sacred unction, have not an absolute need of man's teaching, but are gathered in spirit into the Lord's mountain, where the Lord of Hosts makes unto all his people a feast of fat things, and where he destroys the face of the covering, and the veil that is spread over all nations. But the formalists amongst us are in the same life, with all the family under the veil, and the face of the covering, and not having on the garment of needle-work, wrought in a course of experience, have not a right to this feast on the Lord's mountain, but feed on perishable husks; and a superficial ministry, of the same birth, and moving on the same ground, feeds itself with the like food, fills its belly with the east-wind, and empties its chilling qualities on the superficial dependents on human help.

The testimony given us as a people, in various branches, hath been a stone of stumbling, and a rock of offence, to many, who have wished for our crown, without our cross, and have overlooked and despised the peculiarity of our testimony, or the Lord's Testimony by and through us. The language, fashions, and customs of the world, though by many esteemed indifferent, are not so to us, but are a part of the growth, the underwood of the lofty Lebanon, which the day of the Lord is to come upon, as well as upon the tall cedars; and when that day comes, it will burn as an oven, indiscriminately, with prevailing heat, and leave them neither root nor branch. All who have entered into fellowship with us, through the baptism of Christ, the true door of entrance, have, not from imitation, but clear conviction, found this compliance their indispensable duty. We might have many preachers break in upon us, were we at liberty to admit them upon the partial foundation of general speculative truths, without their coming to the unity of the Spirit, which unites faithfulness to the Lord's statutes and testimonies to us, and by us to the world. How far the person in question

may have seen into this Testimony I know not, but this I know, many of those called Methodists (their preachers especially) rather contemn than approve this peculiar dispensation, which, the longer I live, the more clearly I see to be from Heaven, against that spirit which rules in all carnality, whether notorious in obvious evil, more concealed in the walks of formality, or more refined and fallacious in the outward court of the temple.

I cannot well omit a passage in C. C.'s letter, expressing that "the life begins to send up fresh sap into my dead earth, "and the blind in me begins to see, the deaf to hear, and "the dumb to speak." I believe this is really the truth, and a strong description of an infantile state, a resurrection from being buried in a baptism of death, into a new life, and yet scarcely grown up into a capacity of preaching the everlasting Gospel of salvation. The forty days' retreat into the desert, previous to the ministry of the Holy Jesus, seems to me not fully accomplished.

I feel much for C. C.; I love him; I wish to give him the right hand of fellowship in the Lord Jesus; his spirit is near my life; and oh that he may endure the Lord's preparing day! that he may come out of Egypt clear, and unmixed with any of those things which veil the beauty of the Lord's workmanship. I hope Friends will be tender towards him, yet, for his own sake, and the Testimony's, firm and steady, for this will be beneficial to him, if he ever comes in *at the right door*. I recommend Friends concerned, and this person, to a deep inward attention to the great Minister of the sanctuary, that in his counsel and wisdom all may move, and the precious unity of the one Eternal Spirit may be known to run into the nethermost skirts of their garments.

I am, thy affectionate friend, in deep travail for Zion's beauty, that none who love her may fail of the salvation within her gates,

S. F.

Cornelius Cayley, to whose case the foregoing letter relates, had addressed to Friends of Leeds, where he then resided, a letter setting forth his religious state and past experience, wherein he mentions, that for thirteen years he had preached whenever he could, "not having freedom to be in any particular connexion of people;" but, having been brought to a closer unity with the principles of Friends, he requested to be united with them in religious membership. Some visits were made to him by the Friends appointed, but after a few months he ceased to attend the meetings of Friends, and the case was therefore ended. S. Fothergill evidently had some fears that this individual was not yet clear of the activity of *self*. The views contained in his letter are deep, weighty, and instructive; whilst his feelings and tenderness manifest that he was actuated by pure gospel love.

SAMUEL FOTHERGILL TO HIS SISTER.

Warrington, 4th Mo., 8th, 1771.

..... Our Northern Yearly Meeting at Chester approaches fast, and brings along with it an anxious travail that the good cause and glorious Name may be magnified. It is the Lord's work, and his is the strength; and I believe, if all flesh be silent, and the will and wrath of man be thoroughly abased, he will pity his people, and arise for his own name's sake.

With respect to Ireland, I cannot see myself at liberty to be elsewhere than at Chester, the first day after the Yearly Meeting there. If a good opportunity and a fair wind serve, we shall go down to Parkgate; otherwise, by Holyhead, and have no doubt of our being in Dublin time enough for their National Meeting. But all this with filial, reverent submission to my Heavenly Father.

S. F.

The allusion made to Ireland, in the preceding letter, related to a visit which Samuel Fothergill made about this time. He accompanied two of his nieces to Dublin; one of them, Mary Watson, having been then recently married, was on her way to her future residence, at Waterford. He attended, whilst in Dublin, the National Meeting, and his services on that occasion are thus mentioned by Richard Shackleton.

"I would give thee a further detail of our Meeting, if I could remember it; but, as one billow succeeds another, so one exercising opportunity follows so closely upon another, in my deep wadings and weary steppings along, that I cannot always retain particulars in my remembrance. The meetings have been uncommonly large and crowded. It has been almost wholly the lot of our friend, Samuel Fothergill, to *burn incense* publicly. He is indeed carried on wonderfully. His Master dignifies him, and exalts his testimony through him. He is made like the shew-bread on the altar—some sacred symbol, that is eminently conspicuous, attended with a degree of glory, in order to attract and engage a people too much outward, and, if possible, by instrumental means, enamour them with the beauty which is in the Truth. Such is the mercy and condescension of the Creator, who uses various means in wisdom, that his creatures may not perish for ever; and leaves all without excuse, that their perdition may be of themselves. The London queries (as proposed by S. Fothergill) were read and answered yesterday, in the meeting of conference of Friends of both sexes. Samuel was beautifully drawn forth upon this occasion, as usual. The public meeting to-day was very large, and he was concerned in testimony, also feelingly and fervently in supplication..... I have had close employment upon committees, &c., so that, at home or abroad, there seems little rest to the sole of my foot. Neither is it in oil that I dip it, when it *does* rest; but if it returns to the ark of the testimony, and sinks or swims along with *it*, I may be satisfied."—*(R. Shackleton to his father, Abraham Shackleton, 4th Mo., 30th, 1771.)*

SAMUEL FOTHERGILL TO MARY WATSON.

Warrington, 6th Mo., 13th, 1771.

Often, very often, since we parted, hath my heart expanded in the tenderest affection towards thee, my dearly beloved niece, and all the affectionate feelings of a mind solicitous for thy happiness, from the united ties of nature and divine love, have been strong with me. Thou hast been the daily companion of my mind. Often have I wished to write to thee; as often, hitherto, prevented, by many intervening avocations, and, indeed, an incapacity of expressing what I feel, and what I want to say. My experience hath taught me to believe, that the lighter sensations of the mind flow from the tongue or pen with ease; but there is known to a delicate mind certain seasons, when all the powers of language are baffled, and the most copious expression is very imperfect.

For thee, my beloved relative, this is much the state of my mind. Fervent beyond the force of mere nature are my desires for thy happiness, in the most extensive sense of the word; and a hope accompanies my wish that it may be granted thee. Let the language of the experience of thy progenitors powerfully prevail — let the language of truth to thy own mind in the cool of the day confirm it — that religion and happiness are synonymous terms. In the name of the God of heaven and earth set up thy banner. Now, in thine entrance on the public walks of life, seek carefully after the durable riches of righteousness — after the blessing of that Hand which builds up families on the solid foundation of unshaken peace, and sanctifies every dispensation, whether joyous or painful; for great is the necessity of having our prosperity sanctified, lest we grow full, and forget the giver, and prostitute his favours to purposes repugnant to his design and our essential good. Happy is the cabin of sorrow and penury, in comparison of the palace of unsanctified affluence. Thy mind happily established in the pursuit of the divine bless-

ing, thou wilt not be unmindful of thy duty as an individual, nor insensible of the obligation to fill it up before God and his church. Oh, that now, in the bloom of youth, and having before thee the lengthening prospect of all the world calls good, thy mind might be turned steadily and fervently to His service, who hath called thee with a high and holy calling; that, by a religious dedication of all thy faculties, thou mayest be rendered an instrument of good, in these days wherein the gates of Zion do mourn.

Thy beloved companion, thy bosom friend, in an inexpressibly dear relation, claims thy help, thy sympathy, and thy assistance, in the most interesting concern. Prudence, economy, and the domestic offices, are to be filled up with propriety, that thou mayest fill up the valuable relations, and be adorned with the qualities, so beautifully described, Prov. chap. xxxi. ver. 12 to the end. And, above all, to promote his truest interest, for which I believe he is at times properly anxious to go hand in hand up to the house of the Lord, to the mountain of the house of the God of Jacob. Associate with such amongst you who may strengthen thee in the best things—be diligent in the attendance of meetings for worship and discipline—make a point of it to attend week-day meetings. Evidence to others, my dear child, that the precepts I have wished to instil into thy mind have not been disbelieved, nor my anxious solicitude for thee an unavailing care.

Cherish the affection of thy dear companion with a delicate solicitude; give him no pain in things seemingly trivial; anticipate his desires with alacrity; this will secure mutual esteem, and establish reciprocal happiness. *Esteem* is looked upon as a cool word in comparison of many others, as relative to conjugal felicity; but if it seem not sufficiently ardent, it is the permanent basis of union. When the short-lived fervor of the passions hath subsided, and cool judgment opened its discerning eye, affection, deliberate, steady affection, hath selected that which is estimable as its treasure, and laid a deep foundation to build upon, which hath stood

the shock of future trials, and supported in the various perturbations of life, and blessed in every allotment. But where an exterior hath been the chief good, and this not supported with really estimable qualities, short-lived hath the comfort of such been; for no mind can long love the object the judgment cannot esteem.

Imagine not, my dear Mary, that I write this from any jealousy of its being necessary for thy guard. I revive sentiments thou often entertains, and indulge myself with familiar conversations with one I love as a father does his child. I am, dear Mary, with the assurance of best affection, thy uncle, truly solicitous for thy welfare,

S. F.

Mary Watson was the daughter of Joseph and Hannah Fothergill, and was born at Warrington, in 1750. Her parents both dying when she was young, she was much under the care and guardianship of her uncle Samuel, whose tender and religious concern for her welfare, added to the effect of his pious example, proved instrumental in turning her feet into that path wherein she afterwards so conspicuously walked. In very early life her mind was susceptible of the immediate influence of divine grace, and she derived advantage from the perusal of the dying sayings of Friends. In the year 1771, she was united in marriage with Robert Watson, of Waterford, in which city she resided until her decease. In 1783, she was deprived by death of her husband; but in this and some other trials, through which she had to pass about the same time, she was enabled to cast her care on Him who graciously condescended to sustain through all. About this period, it was sealed on her mind that she would be called to the work of the ministry, in which she first appeared in the year 1786, and being obedient to the call and requirings of her Heavenly Master, she became valiant in his service. She was recorded as a minister in 1789, and from that time, until within a few years of her decease, was diligently engaged in the work of the gospel,

and travelled much therein, both in England and Ireland. She was gifted with a sound judgment, and, although possessed of good natural abilities, she was often led to testify that it is only through the power of Christ that any can rightly labour in his Church. For the last nine years of her life she was deprived of her eye-sight, a trial she was enabled to bear with Christian resignation and cheerfulness, and being endued with superior talents for conversation, united to much kindness, generosity, and the exercise of hospitality, she was greatly beloved by a large circle of friends, especially the young. Her expressions during the few weeks which preceded her close, evinced, that while the outward tabernacle declined, her spirit was strong in the faith; and that He who had been with her from early life, was still her support in advanced age. In the morning of the day of her decease, she audibly supplicated to be released, soon after which there was an evident sinking, yet she was still favoured with clearness of intellect, and, apparently in tranquil slumber, she quietly breathed her last, on the 20th of 12th Month, 1834, aged 84 years, having been a minister about 48 years.

Excepting William Fothergill, who died at Carr-End, in 1837, she was the last surviving grandchild of John Fothergill.

In the fifth Month, 1771, Samuel Fothergill attended for the last time the Yearly Meeting in London.

DOCTOR FOTHERGILL TO HIS BROTHER SAMUEL.

London, 6th Mo., 7, 1771.

..... A public Friend from North Carolina is arrived; his name William Hunt. I have an acceptable account of him from Thomas Nicholson and James Pemberton: he intends to visit the nation, and has got a safe retreat, at John Eliot's. If no particular service is before thee at present, let it be thy especial care to regard thy health; and consider how to repair the strength that has

been so unremittingly expended, and lay up a little stock for the future. Let us waste as little as we can unnecessarily. I curb myself often, however, seemingly, I am engaged. Let us hear from thee frequently; it does us all good, and draws us nearer together, and to the spring of all good. The publisher of thy declaration at Leeds has done thee great justice.* Neither be afraid to follow the divine enlargements of thy heart in public service, nor fear to be little and simple, when the pure, holy language of Truth stops short. Let us animate one another (I need it much) to more fervency, more inwardness, and stronger wishes to be what we ought to be.

We are favoured with health, and a degree of contentment, feeling desires after a release from bondage, and a fuller enjoyment of true, spiritual liberty, which exceeds the temporal, as heaven is higher than the earth, or as eternity surpasses the limits of time. ..... Often are we followed, inexpressibly followed, with gracious regard from above: may our hearts be as often humbled in reverence and gratitude to the source of every blessing. Farewell, dear brother.

I. F.

SAMUEL FOTHERGILL TO JAMES JOLLEY.†

Warrington, 10th Mo., 9th, 1771.

Desires for thy welfare have frequently suggested sentiments, which indisposition or a variety of engagements have prevented my intimating to thee; this consideration

* A sermon publicly delivered at a meeting held in Leeds, 26th of 6th Month, 1769. London 4to., 1771. Several editions of the discourses of S. Fothergill have been published; the most complete is that of 1792, long since out of print. It was remarked, by some of those who had heard them delivered, that when in print their beauty and force were much lost.

† A Friend, of Warrington, then about to embark for the island of Tortola, where he soon afterwards died.

has also prevailed,—What can I say to him which he knows not, either with respect to his present or future well-being? The opportunities of information outwardly, and the impressions of essential truths inwardly, have foreclosed every plea of ignorance of duty, or of what makes for peace. But remember, that happiness consisteth not in knowledge; the words of our Lord are—"If ye know these things, happy are ye if ye do them." My soul seeks earnestly that the blessing of faithfulness may accompany the privilege of knowledge; otherwise, the greater will be the condemnation.

Thy lot is changed from the warm bosom of society to a land of drought, where the distilling of heavenly doctrine outwardly as the dew is little known, and, with many, little desired. Nevertheless, those who seek wisdom, so as to be made wise unto salvation, may find in themselves the flowings of that river which makes glad the whole city of God. Feel after this in thy own heart, to preserve thee among the few names in that Sardis who walk in white, and have not defiled their garments; that so thy peace may be promoted, and others helped. Think of this awful query,—What is a man profited, if he could gain the whole world, and lose his own soul?

The climate is often unhealthy; let it put thee upon thy guard, in every respect, and raise fervent care, that whenever the Master of the house cometh, he may not find thee sleeping, or worse employed.

S. F.

In the 10th Month, 1771, upon his return from the last Quarterly Meeting at Lancaster, which he ever attended, Samuel Fothergill was seized with an alarming illness: extreme faintness and loss of strength, under which it was thought he must have sunk, were succeeded by difficulty of breathing; his nights especially were, from this cause, alarming, and were nearly sleepless, or passed in broken slumbers, distressing to himself and his attendants. Some

of the symptoms and particulars of his illness are mentioned in several of the following letters:—

SAMUEL FOTHERGILL TO HIS BROTHER AND SISTER.

Warrington, 12th Mo., 2nd, 1771.

At the time I wrote you last, and for several days since, I thought there was little probability of my corresponding more with you, in a manner suited to our present state; and, under the feeling of what neither tongue nor pen could express, I was enabled to offer my sacrifice on this manner, Into thine hands, O Lord, I commit our spirits: mine, for its refuge and hiding in safety; yours, to fill up your militant allotment, that far distant years of faithful services may be by you accomplished, before you fully enter into your Master's rest. But the prospect seems rather more open, with some expectation of longer continuance; in which I feel much resignation and quiet, my spirit being humbly committed into His disposal who cannot err.

I feel no external pain, nor any external strong pressure about my throat, yet a constant uneasiness affects the upper part of my stomach with heat and soreness, which is constant, more or less. I am restricted from most liquids for drink, and am thankful my occasion for them is less than at some other times. My blisters confine me, they contract the vessels in that limb like the cramp: I cannot walk without two crutches, and that with pain. My sleepy disposition continues; I have had many nods over this, which I cannot continue with any ease to myself or you. Your affectionate

S. F.

Addition by Sarah Taylor.

I came here to-day to see my justly-beloved relation, your dear brother, and have passed the afternoon with him, much by ourselves. He is quiet, composed, and wholly resigned to Divine disposal, yet thinks, at times, a prospect opens

towards some degree of health for a little future service, though he is much reduced, and labours under various complaints, quite out of my knowledge as to their nature or danger; yet, when I heard him intimate this, methought the feelings of my mind renewed some ground of hope, that he may be spared a little longer for the Church's sake; but if not, submission is our duty, without repining, or calling in question the rectitude of Divine Wisdom in his varied dispensations, though to us deeply cutting and afflictive: it is needless to say how trying and painful that will be to many of us, if ministered in our day; however, it behoves us to step, with humble care and fear, in the line of manifest duty, that we also may be ready for the solemn close, and may centre in that happy, peaceful rest which remains for the humble followers of the Lamb.

SARAH TAYLOR.

DOCTOR FOTHERGILL TO HIS BROTHER SAMUEL.

London, 12th Mo., 7th, 1771.

We received thy lively and affecting remembrance of us with much thankfulness to the great Helper and Preserver of us all. We trust it will not soon be removed from our minds, but that we may grow in desires to be made fit receivers of such unmerited mercies. I trust thy health will be gradually re-established; the most formidable symptoms are at least at a stand. There are many, many Friends here very anxious for thy recovery, and often inquire after thee, I believe, with godly solicitude. At present, mind only the recovery of thy health, looking often, as I know thou dost, to the Arm that secretly sustains, and, under much bodily weakness, vouchsafes to renew the holy covenant of love, to the increase of thy faith and thy further purification. Desire thy assistants, when they observe thee to begin to breathe with difficulty, when thou art asleep, to awake thee gently, and bring thee some sustenance immediately. That terrible distress upon waking is the effect of weakness, and

may be lessened much by awakening thee gently, when that struggle begins which will at length awake thee in a hurry not to be described.

I. F.

In the 12th Month, 1771, on account of the continued illness of her brother, Ann Fothergill went down to Warrington, to visit, and assist in the care of him; and after her return, wrote the following letter.

ANN FOTHERGILL TO HER BROTHER SAMUEL.

London, 2nd Mo., 22nd, 1772.

.....I cannot well pourtray my feelings. I have revisited Warrington often in idea, and sympathised with thee in thy infirmities and various distresses. I am too distant to step in, and know the particulars of thy situation, whether thou hast gained even the least advantage, to observe it with proportionate satisfaction and thankfulness, or if the contrary, to represent it where I hope for aid. But what avails our solicitude or our anxiety? We are in the disposal of superior Power and Wisdom, who does all things right. 'T is ours to study to co-operate, whether for the benefit of mind or body; doubtless both are under his gracious care and notice, with the means extended for our help and benefit; this brings to a quiet acquiescence and peace of mind, that supports in the deepest trials, and is aptly expressed "a rest to the soul," when we can, in a reverent sense of his power, love, and goodness, resign ourselves, and all we hold dear, into his hands, as the most faithful helper and everlasting sufficiency. May this be our ardent pursuit, and then it will be our support and quiet resting-place.

A. F.

SAMUEL FOTHERGILL TO ELIZABETH JOLLEY,*

(On the Death of her Brother.)

1772.

There is not one, among thy sorrowful acquaintance, who hath felt the force of sympathy with thee, on the present afflicting occasion, with greater tenderness than myself. I own, I seldom choose to meet the painful gush of sorrow with calm advice. I would rather mingle the tear of sympathy, and aid the solemn tribute due to those who are no more. Religion allows it — for his friend, Jesus wept. But it is now high time for the violence of sorrow to subside, and the mind to endeavour after a calm acquiescence in the disposition of unerring Wisdom, which hath numbered the hairs of our heads, and not one of them falls to the ground unnoticed of him. I know some mournful considerations urge for a place with thee: a beloved brother dead, on a distant shore, uncertain whether every act of tender assistance was yielded him. But remember, dear friend, the provision of the Highest reached him there; and that the everlasting arm supports and succours the islands afar off! I have not a doubt of his being admitted where the wicked cease from troubling, and the weary are at rest.

* She afterwards became a minister in the Society, and was married to John Bludwick, of Warrington, a valuable elder. They were both much esteemed, for their conscientious endeavours to walk as became their religious profession, for their devotedness to the service of the Society, and their lively concern for the support of its discipline.

She suffered much from bodily disease for several of the latter years of life, with great patience and sweetness of spirit; and, when near the close, she said, "I shall die in peace with all, feeling inexpressible love to every one:" and again, "Now, Lord, let me depart in peace, for mine eyes have seen thy salvation." In this heavenly state of mind she quietly departed this life, on the 3rd of 1st Month, 1828, at the age of 80.

Endeavour, therefore, to suppress the sigh and the tear, which border upon murmuring. Good is the Lord in all his works; he deals with his family in a wisdom we cannot comprehend. My heart is too full for language to discharge, and my feeble hand hardly sustains this labour. But I wanted to mingle with thee the tear of condolence, on account of the dear deceased; and to endeavour to lead to a calm resignation, and to a pursuit of riches, unchangeable in their nature, and everlasting in their duration.

S. F.

ANN FOTHERGILL TO HER BROTHER SAMUEL.

London, 4th Mo., 18th, 1772.

My brother is much engaged, he is mostly out from nine o'clock in the morning, until the same hour or later in evening; when he comes home greatly fatigued, and not seldom in apparent anxiety and distress, from various causes. Yet it is neither in accumulating this world's knowledge, its various productions, the good things belonging to it, its friendships, or its flatteries. None of these things will afford lasting peace and comfort to the mind. I think they all tend from it, as they gain upon our inclinations and attention, if I know anything of the way to solid peace. I find, for myself at least, the absolute need of more abstraction, and often to watch, least the thief insensibly break in and steal away, by little and little, our attention and entire love for the alone worthy and adorable Object. Our dear brother is exposed to an arduous warfare; his provocations and temptations are very many, and his time is spent in a continued scene of hurry, that his preservation is of peculiar favour, mercy, and grace; in a sense of which, as well as of fear and care for my own safe standing, my mind is, through continued mercy, at times deeply humbled, and my heart made to tremble for our preservation to the end, which is hastening fast to the youngest of us.

Sarah Morris, and her niece Deborah, are arrived in town.

She is a sensible, cautious, weighty woman, and her niece a valuable friend, an affectionate companion, and nurse to her worthy aunt, who seems feeble and diffident. They lodge at Thomas Corbyn's.

A. F.

As the spring of the year advanced, the health of Samuel Fothergill a little improved, and, though still very weak, he was able, a few times, to go out in a carriage. In the 4th Month he thus describes his situation, in a letter to his sister:—"Yesterday, I was remarkably languid and faint; to-day the weather allowed me to get out for an hour; I am better, but very low and languid, and know not how to exert myself; there seems in every case a lion in the streets, but when I am roused, I move with less difficulty than I feared. I am very weak, though able to rise from my chair and walk across the room alone; my flesh is much gone. Farewell, dear brother and sister, may every blessing rest upon you for ever."

This improvement in his health was transient; in the following month he became worse, and symptoms of confirmed dropsy came on. He was attended by Doctor Pemberton, a kind and skilful physician, of Warrington; his brother also came down to see him; every remedy, and every application which the eminent skill and long experience of Doctor Fothergill could suggest, prompted by his strong affection for the brother whom he so tenderly loved, were all exerted for his help and restoration,—but in vain; his constitution was worn out, the bodily powers were far exhausted, and the period of his release was now near at hand.

ANN FOTHERGILL TO HER BROTHER SAMUEL.

London, 5th Mo., 27th, 1772.

Thou hast my affectionate remembrance and tender sympathy, in this long time of trial, pain, and difficulty,

more than I can express; and I have often remembered thee when on my pillow, in such a disposition that I could offer myself in thy stead, if Providence would please to accept so mean an offering, and restore thee to health and service. This is not, my dear brother, a rash, inconsiderate, or presumptuous thought, but in humble, reverent fear, and a sense of my own nothingness, either to do good or persevere safely, but by the aid of infinite mercy, and the just preference to an instrument eminently qualified to be serviceable, and a beloved brother. But the disposal of all events is in the wisest hands, to whom belong, worthily belong, submission, worship, and fear; may we in sincerity of heart say,—"Thy will be done," which is no more than our reasonable duty; in this disposition, our complainings are silenced, and we confide with alacrity in His wisdom and mercy, and render the tribute due, of love and praise. May this, both here and hereafter, be our everlasting employment.

I wish we may endeavour to receive our different trials in such a disposition, as that they may be effectual for our help, and sanctified to us, and then it is enough, if we have a well grounded hope hereafter, and it is a stay and support whilst here. Many Friends inquire after thee with affectionate sympathy and regard. The unity of worthy brethren is as a comfortable cordial to our minds in times of difficulty, and I believe few share it more than thyself.

A. F.

DR. FOTHERGILL TO HIS BROTHER SAMUEL.

London, 5th Mo., 20th, 1772.

Though I have shut up the intercourse on thy part, it ought not to deprive thee of every little comfort which our near and affectionate remembrance can afford thee, under thy deep distress—distressed in body, and often weighed down with affliction and trials within; but be of good comfort; receive that consolation from others which thy feeling, sympathising heart has been the means of

conveying to many. I am with thee often in mind, and if I knew how to add to thy ease and thy help in the least degree, I need not tell thee how much it would add to my own happiness. Many, many Friends here are very anxious about thee, and I believe the prayers of many honest hearts are for thy preservation amongst us. But the event must be left where it ought to be—to the direction of sovereign Wisdom. Express to those about thee all thou wouldst wish to say to us; some of them will convey it to us. If I should mention all who inquire after thee, I must fill a volume. Let it suffice that the living part of God's heritage sympathise with thee.

Farewell, our brother, our friend, our joy, in that which alone deserves the name. Farewell, affectionately; from thy

SAMUEL FOTHERGILL TO HIS BROTHER AND SISTER.

Warrington, 5th Mo., 30th, 1772.

Though I am at present attended with great weakness, both of body and mind, yet I thought I felt towards you, who are dearer to me than the ties of nature, merely as such, my beloved brother and sister, a salutation, in all probability the last you will ever receive from me, in inexpressible affection; and although my house has not been so with God as that of some others who have walked with greater care from earliest youth with him, yet now, though in great bodily weakness, his candle shines around mine head, and at times an unshaken hope that the God of our fathers will condescend, in the multitude of his mercies, to receive me into his rest, and that I shall not die as the fool dieth; and this abundantly supports, and enables me to give

what, I think, is my dying testimony:—That He is good, and his mercy endureth for ever.

And most nearly beloved, with a love that hath not its foundation in nature, my heart's desire and prayer to God is—That you may be saved. I see in part the vast extent of the meaning of this word—*saved.* I need not remind you of it, as a thing unknown or unconsidered, but earnestly wish it may often recur to your minds, particularly of thine, my friend! my brother! my companion! who stands as on a slippery sea of glass; surrounded by the flattery of the injudicious, and the poison artfully conveyed, through the flattery of those who may assume the guise of knowledge, understanding, and sincerity. He hath signally preserved thee hitherto; but they that follow on to the end shall be saved. What rested upon my mind, in the visit to your family, was, I believe, of the Lord,—"This people have I formed for myself; they shall show forth my praise." Thou hast known His forming hand, even from thy youth upward; the natural and spiritual endowments with which thou hast been singularly favoured, and the purpose of this favour, (for his own praise,) ought to teach thee to look to the rock from whence thou wast hewn, and to the hole of the pit from whence thou wast digged, that thou mayest be effectually formed to His praise, and the end fully answered. Thy station, thou knows, exposes thee to many things that wound the secret, hidden, innocent life of Jesus. O, watch over it as thy chief treasure, for peace and immortality are in it, and salvation, in the most glorious sense of the word, is bound up in this life.

And dearly beloved sister, with whom I have taken sweet counsel, and walked to the house of our God in company, thou art inexpressibly near to my life; the Lord bless and preserve thee, in patience, in hope, in light, and in the blessed fruits of the Spirit, in peace, and in the joy of the Holy Ghost. For these favours, he will be sought unto, and thou knows the place where prayer, as well as the giving of thanks, is wont to be made. I cannot express what I

feel; I cannot add to your experience; you were in Christ before me:—but I leave to you this brief salutation, as a token I love you to the end; and in that love I tenderly salute you, and wish, pray, and hope for your eternal welfare,

SAMUEL FOTHERGILL.

In a solemn and affecting interview with some of his relations, who were about to set out to attend the Yearly Meeting in London, he addressed them in the following expressions, which were read in the Yearly Meeting, by Jonah Thompson.

Our health is no more at our command, than length of days; mine seems drawing fast towards a conclusion, I think; but I am content with every allotment of Providence, for they are all in wisdom,—unerring wisdom. There is THAT, which, as an arm underneath, bears up and supports; and though the rolling, tempestuous billows surround, yet my head is kept above them, and my feet are firmly established. Oh! seek it,—press after it,—lay fast hold of it! Though painful my nights, and wearisome my days, yet I am preserved in patience and resignation. Death has no terrors, nor will the grave have any victory! My soul triumphs over death, hell, and the grave. Husbands and wives, parents and children, health and riches, must all go!—*Disappointment* is another name for them!

I should have been thankful, had I been able, to have got to the ensuing Yearly Meeting in London, which you are now going to attend, where I have been so often refreshed with my brethren; but it is otherwise allotted. I shall remember *them*, and some of them will remember *me*. The Lord knows best what is best for us;—I am content, and resigned to his will. I feel the foretaste of the joy that is to come; and who would wish to change such a state of mind? I should be glad if an easy channel could be found to inform the Yearly Meeting, that as I have lived, so I shall close, with the most unshaken assurance that we have not followed

cunningly devised fables, but the pure, living, eternal substance. Let the aged be strong; let the middle-aged be animated, and the youth encouraged; for the Lord is still in Zion; the Lord will bless Zion!

If I be now removed out of the Church Militant, where I have endeavoured in some measure to fill up my duty, I have an EVIDENCE that I shall gain an admittance into his glorious Church Triumphant, far above the heavens. My dear love is to all them that love the Lord Jesus."

DOCTOR FOTHERGILL TO HIS BROTHER SAMUEL.

London, 6th Mo., 9th, 1772.

Oh, dear brother, what comfort did thy letter * announcing some little improvement in thy state, give to us; we rejoice with thankfulness and trembling, and recover hope, which we had almost lost. If our sympathy could lessen the weight of thy distress, it would be much alleviated. Our minds are often with thee, and bended with desires for thy help and comfort, be the event of this bitter dispensation what it may. Thy vacant seat at our table, at the meetings, hourly reminds us of thee, and of our own distress; but we leave this, and submit the whole to Divine disposal.

The affairs of the meeting go on well. Joshua Strangman (of Leek) is the clerk; he does his business pretty well, better, I think, than most of the midland clerks of late. I know thou longs to hear how matters are conducted in the camp. The American friends help us much. John Woolman is solid and weighty in his remarks; he has some singularities, but his real worth outweighs them. William Jepson is with us, and is remarkably solid and composed.

Farewell, our dearly beloved brother! Accept the united, strong, and affectionate remembrance of this family.—Again farewell! from thy

I. & A. FOTHERGILL.

* The letter here mentioned is thus endorsed by Ann Fothergill; "The last lines we received from a dearly beloved brother, who "departed this life in peace, the 15th of 6th Mo., 1772."

His illness, and the painful symptoms attending it, increased, his strength diminished, and the faint hope entertained of some amendment was lost, in the greater certainty that the end was now approaching very near.

He made the following observations to a friend:—"I have laboured while I was able, and it is now my comfort." "It is not only the washing of regeneration, but the renewing—the renewing—the renewing of the Holy Ghost, that makes men and women for God." After speaking of the advantages of steady conduct in the youth, and how necessary it is for them to seek wisdom, he added, "I wish it for thee, dear friend, with the affection of a father. Thou knowest in whom are all our fresh springs; He is at our right hand, yet we may not perceive Him; at our left, and we may not behold Him."

The following communication was made by Samuel Fothergill, when near the close of life: it was given as a parting charge to his beloved friends of Penketh and Warrington, and of Hardshaw Monthly Meeting, over whom he had so long watched with pastoral care and true affection. After the expressions were written down, they were submitted to his inspection, and approved, with an injunction that they should be preserved. The friend to whom they were delivered* has added this testimony—"But no words can convey the power, energy, and life that attended his delivery of them; the same spirit that animated him so often to declare amongst us the whole counsel of God was with him, and raised him above pain or weakness, whilst giving this solemn, weighty caution; and not only at this time, but frequently during his confinement, he manifested the strongest love and fervency of desire for all his Friends in the Truth":—

* This was John Forster, of Warrington, a minister, who died in 1792. He was convinced by the ministry of S. Fothergill, and became his friend and frequent companion. To his son, Samuel Forster, of Stockport, I am indebted for some valuable information contained in the present work.—G. C.

"In returning from the last meeting I was at at Penketh, my mind was deeply impressed with the words of the Prophet, 'Smite the Shepherd, and the sheep shall be scattered.' Though at that time the meaning did not appear so obvious, it hath since gathered strength upon my mind, and a desire hath rested with me to leave a few remarks to this Monthly and particular meeting. 'Awake, O sword, against my Shepherd, and against the Man that is my fellow, saith the Lord of Hosts. Smite the Shepherd, and the sheep shall be scattered.' Though I am not the Shepherd to whom the sword is threatened, yet I have been a sub-shepherd, delegated to you by the great Shepherd, and have laboured amongst you according to the ability received; in poverty, in weakness, in nakedness, in strippedness; as having nothing, yet possessing all things. My mind has ever been covered with love towards you, both in my public ministry and in private; where I have been engaged to deal closely and plainly with you, I never used any unnecessary severity: but I have called, and ye refused, and no man regarded; therefore, you shall call, and I will not hear; for I will smite the Shepherd, and the sheep shall be scattered: they have perverted the mercies bestowed; therefore, I will take from them the delight of their eyes and the desire of their hearts, and remove my delegated shepherd by the arrow of death, and the sheep shall be smitten.

"But, in the extending of my prospect, an encouraging hope rests on my mind towards the little ones, those who are little in their own eyes. I will turn mine hand upon the little ones, and I will bring them as through the fire, and 'will refine them as silver is refined.' I will gather them as lambs by mine own power; they shall call on my name, and I will hear them; and they shall know a place of feeding, when the sheep may be scattered and the shepherd removed. My spirit feels an evidence I have laboured amongst you with acceptance; that since I have been mercifully called to a part in the ministry, I have not neglected to warn you; and that when the chief Shepherd shall appear, I also shall appear with him in glory."

His heavenly Father was now pleased to say, "It is enough," and to release his spirit from farther trials. He departed this life at his house in Warrington, on the fifteenth of the sixth month, 1772, in the fifty-seventh year of his age, and the thirty-sixth of his ministry.

His remains were interred in Friends' burying ground, at Penketh, on the nineteenth of the same month. The love which so many bore to him, and the respect in which he was held, were testified by a very large attendance of friends and neighbours, of all ranks and classes, on the occasion. The solemnity of it was great, and it was favoured by the overshadowing of Divine love, and by a large degree of that Power which had supported him in life, and had so eminently attended him in his labours as a Minister of the Gospel of our Lord and Saviour Jesus Christ.

Thus died SAMUEL FOTHERGILL, in the faith and hope of the Gospel, and having a happy assurance and foretaste of that everlasting rest into which he was about to enter.

He was in stature tall; in person comely and graceful; in deportment dignified, yet courteous; grave, but not austere; affable to all, intimate but with few; in manners kind, and with a politeness, the result, as it ever will be, of the practical application of the precepts, "Whatsoever ye would that men should do to you, do ye even so to them;" "in honour preferring one another." He possessed good natural abilities, and had improved them by cultivation; he was well read both in books and men, but his studies did not terminate in barren and fruitless speculations; under the Divine blessing, they led him duly to appreciate the great truths of religion, which shone forth in his life and character; these qualities, combined with a retentive memory, and an observing mind, rendered his conversation cheerful and instructive, attractive to all, and to the youth in particular; with them he frequently indulged in an innocent pleasantry, mingled with instruction. For this class he always felt much interest, and whether in the freedom of social conversation, or in discoursing on the important con-

cerns appertaining to life and salvation, or in the exercise of his gift as a minister, he was ever particularly led into sympathy and feeling for the young, and concerned to promote their welfare. Of his style, which was strong and nervous, rarely diffuse, the most striking character was, the peculiar felicity and skilful adaptation of his metaphors, and his happy illustrations of spiritual things by comparison with natural imagery: some of these are eminently beautiful. In his public discourses, his deportment was solemn and devout, his delivery graceful, his language pure and correct, never grovelling nor low, often elegant and pathetic; his periods easy and flowing, frequently sublime.

As a Minister of the Gospel, he was careful to follow the injunction,—"Preach the word, be instant in season and out of season, reprove, rebuke, exhort, with all long-suffering and doctrine." In the testimony given by his friends concerning him, it is said, "His ministry at times went forth as a flame, often piercing into the inmost recesses of darkness and obduracy; yet descended like dew upon the tender plants of our Heavenly Father's planting; with these he travailed in deep sympathy of spirit.....His gospel labours being free from all affectation, he in this respect commanded reverence; being in doctrine clear, sound, elegant, and pathetic, his gift being of that extent which made his service in the church of Christ general..... ...He proposed to the people no 'cunningly devised fables,' but, full of charity, he skilfully divided the word aright, speaking whereof he knew, and what his own hands had handled, of the good word of life."

CHAPTER XII.

SUSANNA FOTHERGILL, at the time of her husband's decease, was, as she had for some time previously been, in a feeble state of health; her infirmities increased, and she did not long survive him. She received the tender care of kind relations, and much sympathy from her friends, on the loss of such a valuable companion.

ISRAEL PEMBERTON TO SUSANNA FOTHERGILL

Philadelphia, 10th Mo., 10th, 1772.

My mind being engaged in near sympathy with thee, desiring thou mayest be favoured with the abundant supplies of divine consolation and strength in this time of deep probation and affliction, a short salutation is, I think, due to thee, and will, I hope, be acceptable, as it comes from the fervent love and respect of a friend who loved and honoured thy worthy husband, and to whom his memory will ever be dear. I hope thou wilt be preserved in patient submission to the Divine will, as thou doubtless hast full assurance of his glorious exit, and that he is removed from all pain and uncertainty, to a state of permanent happiness; yet, the near union which had long subsisted, and was cemented by the strongest bonds, being now dissolved, I know, from experience, must have caused a conflict in nature, greater than can be expressed: at such a time, the remembrance that we have an High Priest who is touched with the feeling of our infirmities, through whom we may "find grace to help in time of need," was to me a support and relief which I have great cause with reverent thankful-

ness to acknowledge; and I believe the renewed sense thereof will minister comfort and stability to thy mind.

My dear wife is yet spared to me, through much weakness and affliction, both of body and mind: the loss of our beloved son hath affected us very deeply, though I hope we are enabled to resign ourselves to this allotment of Infinite Wisdom, and to desire it may be sanctified to us. Many Friends were lately at our Yearly Meeting, by whom thou wast remembered with much affection, and united desires for thy preservation to the end in faith and patience.

ISRAEL PEMBERTON.

Her health and strength continued to decline, and after a few weeks of lingering illness, she departed this life at Warrington, on the 8th of the 5th Month, 1773, in the seventy-fourth year of her age, a minister about fifty years.

The testimony concerning her, from Hardshaw Monthly Meeting, states, that—"Her labours in the gospel tended to the edification of Friends, and to her own peace,"—"she was for some time before her departure much confined at home: nevertheless, a large degree of that innocence and peace appeared to attend her to the last, which had been her companion in the more active part of her life; laying down her head (we doubt not) under the effects of that animating welcome sentence of—"Well done, thou good and faithful servant, enter thou into the joy of thy Lord."

The few remaining years of the life of DOCTOR FOTHERGILL were passed, like many which had preceded them, in the diligent performance of the duties of his profession, in which he had long occupied a station of the highest eminence, in the most enlarged benevolence, and in a constant endeavour

to promote, in many various ways, the good of mankind at large; yet amidst all these engagements, with a still increasing desire and care to keep the world, and all belonging to it, under his feet, and to press forward in the path which leads to everlasting life.

He continued his annual visits to Lea Hall, but the satisfaction derived from these retreats from the busy scenes of life, and the fatigues of his profession, was greatly diminished by the decease of his beloved brother, and these visits rendered him more sensible of his loss, and of the chasm which that event had made. In 1772 he thus writes from Lea Hall:

"I have been obliged to write many letters, which I am at present very unfit for, or for anything else; but I will not spend all in unavailing complaints. I meet with many things to put me in mind how much I have lost, and I feel such a void in my enjoyments of this life, as reduces my wishes to a great mediocrity indeed."....."I have enough to do to command myself, when I recollect my brother, whose countenance, counsel, and sympathy relieved every anxiety, gave taste to every enjoyment; but I will try to banish everything but a wish to follow him through the remains of this life, with submission to every difficulty, and and gratitude for many blessings."—*(Letter to Dr. Lettsom.)*

In addition to his retreat at Lea Hall, Dr. Fothergill possessed, in his estate and gardens at Upton, an opportunity of indulging his taste and love for the pursuits of Botany and Horticulture, though prevented by his numerous avocations from enjoying them so much as he wished. The estate at Upton, purchased from Admiral Elliott, in 1762, he extended and improved, planting it with the rarest trees and shrubs, and the choicest plants: a glass door from the house communicated with an extensive suite of green-houses and hot-houses, in which were upwards of 3,400 distinct species of exotics; whilst, in the open ground, at least 3,000 different species of plants and shrubs gave, during summer and autumn, a constant verdure to the place. To retire occasionally, even for a short time, to direct and contemplate the

extensive collection he had formed, was a source of great pleasure to the owner. Sir Joseph Banks, in writing on this subject, says, "At an expense seldom undertaken by an individual, and with an ardour that was visible in the whole of his conduct, Dr. Fothergill procured, from all parts of the world, a great number of the rarest plants, and protected them in the amplest buildings which this or any other country has seen. He liberally proposed rewards to those who brought hither plants which might be ornamental, and probably useful, to this country or her colonies, and as liberally paid these rewards to all that served him. If the troubles of war had not prevented, we should have had the Cortex Winteranus, &c., &c., introduced by his means into this country, and the Bread-fruit, Mangosteen, &c. into the West India Islands. For each of these, and many others, he had fixed a proper premium. In conjunction with the Earl of Tankerville, Dr. Pitcairn, and myself, he sent over a person to Africa, for the purpose of collecting plants and specimens.

"In my opinion, no other garden in Europe, either royal, or belonging to a subject, had nearly so many scarce and valuable plants. It was known all over Europe, and foreigners of all ranks, when they came hither, asked permission to visit it."

In order to keep up and to increase this collection, several persons were constantly occupied, some in making new acquisitions: amongst others, thus engaged, William Bartram travelled, in 1773, at Dr. Fothergill's expense, "to search the Floridas, and the western parts of Carolina and Georgia."* Nor was it merely the curious or the ornamental that were thus collected, but whatever was likely to be useful, either in medicine or for more general purposes, was not overlooked. Ardent as was Dr. Fothergill's love of botany, his pursuits were not confined to this branch of science; his collections in other departments of natural

* See his Travels, 1 vol., London, 1792.

history, as insects, shells, fossils, minerals, corals, &c., were valuable and extensive; he also possessed a large collection of drawings. But while engaged in these elegant pursuits, and when thus contemplating the productions of nature, which his good taste had collected together, he never lost sight of their great Author. "In these, as in every other pursuit, he had always in view the enlargement and elevation of his own heart; having formed early habitudes of religious reference, from the display of divine power and wisdom in the beauty, the order, and the harmony of external things, to the glory of their Almighty Former. From the influence of these habitudes, his mind was always preserved in a disengaged and independent state, enjoying, but yet adoring."*

His encouragement of genius was not limited by the bounds of any particular science or pursuit; it was his delight to seek out, and to promote the advancement of merit, and munificently to reward it. Of this the ingenious Anthony Purver was an instance: he had, by indefatigable self-exertion, acquired an extensive knowledge of the Hebrew, and other Oriental tongues, and, solely by the patronage of Dr. Fothergill, completed a literal translation of the Holy Scriptures; and though certain idioms used by the translator have caused it to be less read and esteemed, it is considered a valuable work. Besides causing it to be printed at his own expense, Dr. Fothergill, it is said, presented A. Purver with one thousand pounds for his performance.†

Many are the instances related, and many more there were, never recorded, of the large pecuniary bounty, which, in addition to the assistance gratuitously afforded by his medical skill, he distributed to cases of distress with which his profession made him acquainted.

* "An affectionate tribute to the memory of the late Dr. John Fothergill, by W. Hird, M.D." London, 1781, page 13.

† The work was published in two vols., folio, 1764. Anthony Purver died at Alton, in Hampshire, in 1777, aged 70.

Whilst he was thus actively engaged in his profession, in the promotion of science, and in benevolent pursuits, his devotion to the interests and proceedings of the religious Society of which he was so valuable a member, increased with his increasing years; he had its prosperity much at heart. In the year 1776, he was nominated one of a committee, appointed by the Yearly Meeting, to make a general visit to the meetings throughout the nation. On this occasion he wrote the following letter—"To the Friends nominated at the late Yearly Meeting, to visit the Quarterly and Monthly Meetings, &c., and to the members of our Society in general":—

DEAR FRIENDS,

Having been nominated on this service, I accepted of it with reluctance, from an apprehension of my unfitness, as well as from the confining nature of my employment. But being desirous to acquit myself to the best of my ability, I could not avoid considering, with much and deliberate attention, the proposal made to the meeting, both in respect to the manner of it, the nature of the service, and its object; all of which claim my hearty concurrence. That it arose from the simple movings of Truth, I am fully persuaded; the prevalence of a holy influence over the minds of many, when it was delivered, was generally felt and acknowledged. The nature of the service is, to render us helpful one to another, in promoting the growth and prosperity of every individual in the truth, and by this means to advance the great end of true religion, the glory of Him who created us, and the comfort and happiness of all. The complaining language of many counties having deeply affected the minds of Friends, fervent desires were raised that the life of religion might be renewed in the churches, to their help in the maintenance of pure, unmixed piety. And it pleased Divine Providence to open the way to a fresh labour of love amongst his people, and to make many willing to engage in this service; and, oh! may it be blessed, so as to make it a memorable season of

divine refreshment, from the great Master of our assemblies. A desire to contribute my mite to this great and useful labour, prompts me to throw before my brethren the following reflections, hoping they will be received as the fruits of a mind cordially disposed, in the first place, to build up its own breaches, and, in the next, to join in repairing those which the enemy has made in the walls of our Zion.

I would wish to apply myself to my brethren engaged in this service, and to recapitulate some parts of the wise, important, heavenly counsel communicated to you, during your deliberations on this subject, by many concerned brethren; that as you have given up your names, and that with a willingness that bespeaks your zeal for the cause of truth, and its prosperity among the people, you will let the weight of the work take possession of your minds; let it be your fervent prayer, that you may be made deeply sensible of its importance, as well as of the time and manner in which you are to proceed. These considerations were earnestly pressed upon you, and, as you keep them in humility and fear before you, way will be opened for your accomplishing the work, to the churches' benefit, and your own growth and experience in righteousness and truth. Let it be your care, in this service, to look to that Arm of power which gathered us to be a people, and has hitherto, in a good measure, preserved us one in faith and practice. Wait for a degree of that wisdom which led our ancestors to establish a most wholesome discipline amongst us, for our preservation: and be it your chief care, in much brotherly love, to strengthen the weak and bring back the scattered, and, by an awful labour, to awake them to a sense of the holy principle of light, life, and grace, to an obedience to it, to a knowledge of its blessed effects; this is the one thing needful: and, oh! that they may wrestle and prevail, as Jacob did, and obtain the blessing, for yourselves, and for the whole heritage of God.

And you, my dear friends, who are the objects of the churches' care, and amongst whom I rank myself, surrounded

with many weaknesses, much imperfection, far short of the excellency that adorned our predecessors, yet struggling in hope after a better life, freedom from entanglements, more love to God, and his truth, yield to the word of exhortation; receive this visit as a fresh renewal of the love of God, and of help administered in the needful time. Let us embrace the hand held out to help us, kiss the rod we may have deserved, and give thanks to God for his mercy and loving-kindness, in thus exciting a fresh concern in the church for the restoration of individuals. Let us prepare ourselves, in sincerity, to receive the word of exhortation in meekness and humility; so shall we be made partakers of the benefits intended, feel our strength renewed to run with alacrity the race that is set before us, be made helpful to others in their progress, and, having finished our course with joy, leave a bright example to those who follow after us.

Under a sense of the great need we have to be afresh roused up to diligence, I found a willingness to throw these few hints before my brethren, as a testimony of my full unity with the proposition, and my desire that it may be rendered effectual to the help of many, and the general edification of the churches.

I. FOTHERGILL.

He united with a part of the Committee in visiting the meetings of Friends in Lancashire and Yorkshire, his sister accompanying him in the latter. In a subsequent letter, he thus speaks of the visit, in terms more suited to the well-known diffidence of his character, than to the part which he took in the service:—

"It was with much reluctance that I consented to be named on such a service as that in which we took a small part, I hope to our own help at least; and if we either tended to hold up the hands of those who were qualified for the service, or gave proofs that we had the fullest unity with it, we are glad. We find, by several accounts, that the visit has been well received every where, and many testimonies

given of its utility. I cannot forbear thinking, that times of distress are gradually, imperceptibly advancing; the season may not be in my time, but I wish to be prepared for it if it should.

" To my nephew and his family say, that if they look back frequently to the worthy parts of their ancestry, with a wish to follow their footsteps, they will be the better for it. To all the progeny of our worthy father is the gracious regard of heaven extended, and we ought to be abundantly thankful that so many are preserved from the spots and stains of this life."—(*Dr. F. to Sarah Hird*, 10 *Mo.*, 17*th*, 1776.)

Amongst the many distinguished men who, from similarity of pursuits, Dr. Fothergill ranked amongst his intimate friends, was John Howard. They were both engaged, though in different spheres, in lessening the miseries of human life; and, in attempting to prevent those injuries and diseases which contagion produces, they united their labours. They were desired to attend before the House of Commons, where they gave such information, that an Act was passed on the subject of the health of prisoners, and for preventing the gaol distemper, also for building penitentiary prisons. These two eminent men, with George Whatley, were appointed by the King commissioners, for fixing upon a site, and directing suitable buildings to be erected, for carrying this new system into execution. Again, when the Legislature was informed of the great mortality amongst the French and Spanish prisoners then confined at Winchester, Dr. Fothergill was consulted, and he recommended Dr. J. Carmichael Smith to superintend the prisons, to avert, if possible, the spreading contagion: the success which ensued confirmed the discernment evinced in the selection. When the Empress of Russia wished to introduce into her dominions the practice of inoculation for the small-pox, and desired her ambassador in England to send over a competent person, he applied to Dr. Fothergill, who recommended Dr. (afterwards Baron) Dimsdale, and he was, in consequence, appointed to that distinguished employment.

In common with many other good men, Dr. Fothergill deeply lamented the unhappy contest between Great Britain and the American colonies: he had exerted himself by writing, and in various ways, to avert it. He and his friend, David Barclay, were authorised to attempt a compromise with Benjamin Franklin, before his departure from England; accordingly, several conferences were held with him, and some correspondence took place, in endeavours to arrange the differences and establish a permanent reconciliation between the two countries, but the attempt proved unsuccessful.

It would be difficult to enumerate the various ways by which Dr. Fothergill endeavoured to promote the advantage and the general good of his fellow-creatures; independently of the opportunities afforded by his extensive practice as a physician, and his high standing in general society, he was often engaged in proposing plans conducive to this. His enlarged mind, capable of embracing every object of usefulness and benevolence, was enabled to accomplish much by the order and punctuality which pervaded and regulated all his conduct.

A benevolence so comprehensive and universal could not overlook the important subject of the right education of youth. It did not escape his observing mind, and he was occupied with it for several years. He saw with concern how much the young are exposed to temptation, and he wished, by promoting a guarded education, to strike at the root of the evil. He would willingly have included the whole community; but, conscious that the attempt on so large a scale would be fruitless, he confined his hopes and his attempts within the bounds of his own religious society, in which his influence was great, and where he knew he should receive assistance and support.

To this desire on the part of Dr. Fothergill, the Society owes its valuable institution at Ackworth. The circumstances which led to the establishment of that school are thus related by Dr. Hird:—

"On his return from Cheshire, in the year 1777, he did me the favour of being my guest for a few days. In one of the many interviews he then had with his friends, the conversation turned on an institution at Gildersome, a small establishment for the education of the poorer children amongst the Society. Dr. Fothergill enquired into its state and management, and how far it might serve as a model for a larger undertaking. The present state of the Foundling Hospital, at Ackworth, was also mentioned; erected at a vast expense, it was then in danger of dilapidation, and ready for public sale. This struck him forcibly—'Why may not this,' said he, 'serve the very purpose I am in pursuit of?' The building, with an estate of eighty acres of land, was purchased, improved, and furnished by subscription. The Doctor set a generous example, by his own contribution, and an endowment by his will in perpetuity."

In thus coming forward to secure, by immediate purchase, what appeared so desirable for the object in view, Dr. Fothergill was assisted by his friend, David Barclay, and some others. With a generous confidence, they trusted to the Society for confirming and perpetuating that which they had thus begun. The event fully proved that, in so reposing their trust, they did not err. This undertaking, of which Dr. Fothergill was so far the author as to have first proposed it to the consideration of the Society, he had the satisfaction of seeing fully established, with every prospect of its fully answering the design of its benevolent founders. It remained with him a near object of interest for the rest of his life. A few months before his decease, he broke the silence in a committee, by saying he "rejoiced with trembling" at the success and the blessing which he considered had thus far attended their labours. His opinions on the intention of the school, the suitable objects for it, &c., are fully developed in his well-known "Letter to a Friend in the country, relative to the intended School at Ackworth, in Yorkshire," which has several times been printed. He had also much correspondence on this institution, in which his sagacity has included

almost every subject connected with the establishment of the school, even to very minute details.

For a series of years, indeed for the greater part of his life, Dr. Fothergill had enjoyed good health, and time seemed but slowly to diminish the vigour of his body, or weaken the exertions of his mind; but it was evident, after the decease of his brother, that he was less capable of enduring fatigue, and that his annual visits to Lea Hall, and the recess thus obtained, did not yield him that renovation of strength which, in former years, had been the result of this retirement. In the 11th Month, 1778, he was attacked with a severe internal complaint, accompanied with intense pain, and which much reduced his strength. Dr. Lettsom says,—"In the height of this distress, I visited him, and found him calm and collected. He described, with wonderful serenity of mind, his acute misery, expressing a pious and Christian resignation, and adding, 'that if he had left anything undone 'which he wished to have done, it was perfecting the plan of 'Ackworth School; and, likewise, the complete arrangement of the rules of our religious Society.'" *

In a few weeks the complaint abated, and he was again able to see his friends; and, forced by the importunities of those who sought relief from his medical skill, he again resumed the duties of his arduous and active life.

DR. FOTHERGILL TO CATHARINE PHILLIPS.

London, 12th Mo., 5th, 1778.

Thy very affectionate letter to my sister revived the remembrance of that friendship which has so long subsisted between my brother, thyself, and us, so strongly, that I rather chose to answer it myself. Through unmerited

* This work, although not completed until 1782, had occupied the attention of the Meeting for Sufferings, of which Dr. F. was an active member, for a considerable time previously.

favour, I am in a probable way of recovery, though yet far from well. My disorder was at first a common cold: I struggled with it, under a necessity of great application, till at length it was accidentally increased, and brought on other complaints. I form hopes that by degrees it will give way. My appetite and strength are gradually returning, and though yet unfit for going abroad, I am easy and content.

I cannot express, in a short compass, the feelings of my mind on this trying occasion. I have only to look back to that point when, if I had not been relieved, I must in twenty-four hours have been numbered with the dead, and saw it most clearly, with humbling gratitude for a degree of calm resignation to the Divine will, secretly trusting in his power, goodness, and mercy. And may I never forget the season. Anxiety and fear united, have presented themselves; but I endeavoured to be quiet, and to trust in Him who alone is worthy to be confided in for ever. What may now await me I know not. I know too well my own inability to help myself, and to stay me, where I ought to remain, without assistance above my own resolutions. I shall wish, however, to detach myself from the world, as occasion may offer, and to which this dispensation may, I hope, contribute. I have not hurried into these numerous engagements, so far as I know of myself, from any other motive than those which urged me on to do the business of the present hour with diligence, whether in the duty of my profession, the common calls of life, or the affairs of the Society.

This plunge will oblige me to make some choice, and its being so generally known will serve me as a just plea for refusing many embarrassing distant engagements. Such are my views and my desires at present, and I humbly trust that goodness and mercy, which has given me my life as a prey, will not leave me. Indeed, the general and cordial regard manifested to me, by Friends and others, lays a strong obligation to gratitude upon me, and would prompt a desire to repay it. But I must not give way. I have hitherto done all I could to serve all within my reach, and it is a satisfac-

tion to feel that I have not served an ungenerous nor ungrateful public.

Thus, my dear friend, I have endeavoured to give thee a just state of our condition. We know thy present desires for our good, and may they be still continued, when access is granted.

I. & A. FOTHERGILL.

Some time after his recovery from this illness, he visited Ackworth School, to endeavour to perfect his plan, and to perpetuate its advantages. He was accompanied by his sister, and they also went to Knaresborough, and the burial ground at Scotton, "to pay," as he describes their visit, "the grateful tribute of a tear, at the side of an honoured parent's grave; to see that his sepulchre was not laid waste to the beasts of the field, but secured from the ravages of neglect, was to us a pleasing duty. Firmly persuaded that we had not the least cause to mourn on his account, and nothing left, more becoming us, than to call to mind his precepts, and his example, we left the solitary spot with hearts full of reverent thankfulness that such was our father, and that we were so far favoured as to be able to remember him with gratitude and affection."

The burial ground at Scotton is still occasionally used by Friends. It is beautifully situated on rising ground, amidst extensive woodlands, and surrounded by aged trees which Dr. Fothergill had planted, and which continue to show that they had been placed there by the hand of judgment and taste. In a visit made to this lonely and interesting place, in the autumn of 1842, the fences were found in good order, but cattle were allowed to graze amongst the ancient grave stones, now much overgrown with moss; the inscriptions might still be deciphered, but none of them marked the spot where the venerable remains of that faithful servant of his Lord reposed.

DOCTOR FOTHERGILL TO DR. PRIESTLEY.

Near Middlewich, 7th Mo., 24th, 1780.

..... It is my fervent wish that all the professors of Christianity may be more anxious to live Christian lives, than either in advancing the consequence of a sect, or reflecting on our fellow-servants, and our brethren, the sons of the same Father.

I called at Ackworth on my way hither, and find we have made a pretty prosperous beginning. Above 80 girls and 150 boys are assembled, in less than ten months. The head of the house is made for it, and teachers we are making as fast as we can: the children are already moulded into excellent order, and are clean and attentive. The beginning is prosperous, the event must be left. To establish young minds in truth, and erase the prejudices that may have been sown, is a great object with me. Reading, writing, and arithmetic for the boys, and for the girls the addition of necessary female employments, are there taken care of. To give them an early inclination of acting uprightly, doing to all as they would desire others to do to them, even in the most trivial concerns of life, is a matter I very much wish to have *kneaded* into all their instruction. If they can act so as to avoid the reproaches of their own minds in the first place, and then be able to act such a part as to feel from it interior approbation, they never will slide far from the paths of rectitude. The power of Heaven alone can do the rest.

One word more, and I will release thee. Take care of thy health — remit all study — write but little — use moderate exercise; establish good health by these means, then work and welcome.

I. F.

The firmest constitution, the most temperate life, must at length yield. On the 12th of the 12th Month, 1780, Doctor Fothergill experienced a severe return of his former com-

plaint, which the united efforts of several of the most eminent medical men could not remove; and although he received some slight relief by surgical aid, the intense pain which accompanied the disease throughout, remained unsubdued, and under its effects his strength rapidly gave way. Yet, in the midst of this extremity of suffering, his mind was preserved calm and serene; he expressed a hope that he had not lived in vain, but had endeavoured in degree to answer the end of his creation, by sacrificing interested considerations, and by his care for the good of his fellow-creatures. His firm belief in his Redeemer did not forsake him in this trying hour; and to his deeply-afflicted sister he often addressed words of comfort, saying, "All is well with me; through the mercy of God, in Jesus Christ, I am going to a blessed and happy eternity: my troubles are ended, mourn not for me." In this peaceful state of mind he departed this life, at his house, in Harpur-street, on the 26th of the 12th Month, 1780, in the sixty-ninth year of his age.

His remains, attended by a large concourse, who assembled to manifest their love and respect for his character, and their sorrow for the loss of such a man, were conveyed to Winchmore-hill, and interred in Friends' burying ground there, on the fifth of first month, 1781, after a large and solemn meeting.

Much more might have been said respecting Dr. Fothergill, but accounts of his life have been already frequently printed. Soon after his decease, his relatives, Dr. W. Hird, and Dr. G. Thompson, each wrote sketches of his character, or tributes to his memory; his friend Dr. Lettsom also collected his works, and published them, with a full account of his life; this passed through at least four editions, and is the fullest and best account of him that has appeared. Another collection of his works, with a life prefixed, was also published early after his death, by J. Elliott, M.D.; but this abounds with errors, few of the particulars respecting himself or his family being correctly stated; some of these errors have been copied into other accounts of him more recently published.

From early youth, even when but eight or nine years old, his love for the productions of nature was developed; and at that early period, he took pleasure in studying the forms of plants, and acquiring a knowledge of their qualities, with reference to their powers of healing; thus early was he engaged in a preparation for that profession, in which he afterwards justly attained to so high an eminence. To an extraordinary sagacity and discernment in treating disease, he was accustomed, as he has been reverently heard to say, to seek the Divine blessing upon his endeavours to restore those under his care. In the early part of this volume, it is stated, that he and his brother Samuel were at school together at Briggflats; subsequent information renders it more probable that they were placed in the family of some friend there, but attended the celebrated grammar school at Sedberg, not quite two miles distant. The earlier part of Samuel's education he received at the grammar school of Yoresbridge, near Askrigg, not far from the place of his nativity.

To his fondly attached sister, the death of Dr. Fothergill was a severe trial. The loss of a tender and affectionate friend, and pleasant companion, was irreparable: a near and close attachment had subsisted between them from childhood, and with him was connected all her earthly enjoyments; he brought around her the best society, for the good and wise of every country sought and found in him a kindred mind. She was now lonely, the solitary survivor of a numerous family, and to her gentle and affectionate heart the stroke which severed them was sharp, but she bore it with quiet and patient acquiescence in the Divine will. She was a truly religious woman, for many years in the station of an elder, well concerned for the good of our religious Society, and earnest in the support of its discipline; kind, benevolent, and much given to hospitality; every first and fifth day she had a dinner provided, for strangers who might attend Westminster Meeting, to which she belonged, whether ministers or others. She was much respected and beloved, and a

faithful, discreet counsellor to many, who sought her advice in their various perplexities. She survived her brother many years, and in old age became very feeble in body, and her mental faculties much declined; but it was evident that her mind was still visited and sustained by the influence of Divine love, which preserved her in a tender and innocent state to the latest period of a long life.

She died at her house in Great Russel-street, on the eighth of the seventh month, 1802, aged 84 years, and was interred at Winchmore Hill.

The salvation of the righteous is of the Lord: he is their strength in the time of trouble.

The Lord shall help them, and deliver them, and save them, because they trust in him; and their inheritance shall be for ever.

THE END.

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ERRATA.

Page 66, line 14, *for* Sarah Croudson, *read* Mary Croudson.

121, „ 18, *for* the ground for ever, *read* the ground of Truth for ever.

121, „ 20, *for* loose and determinate, *read* loose and indeterminate.

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